

# MISSIONS



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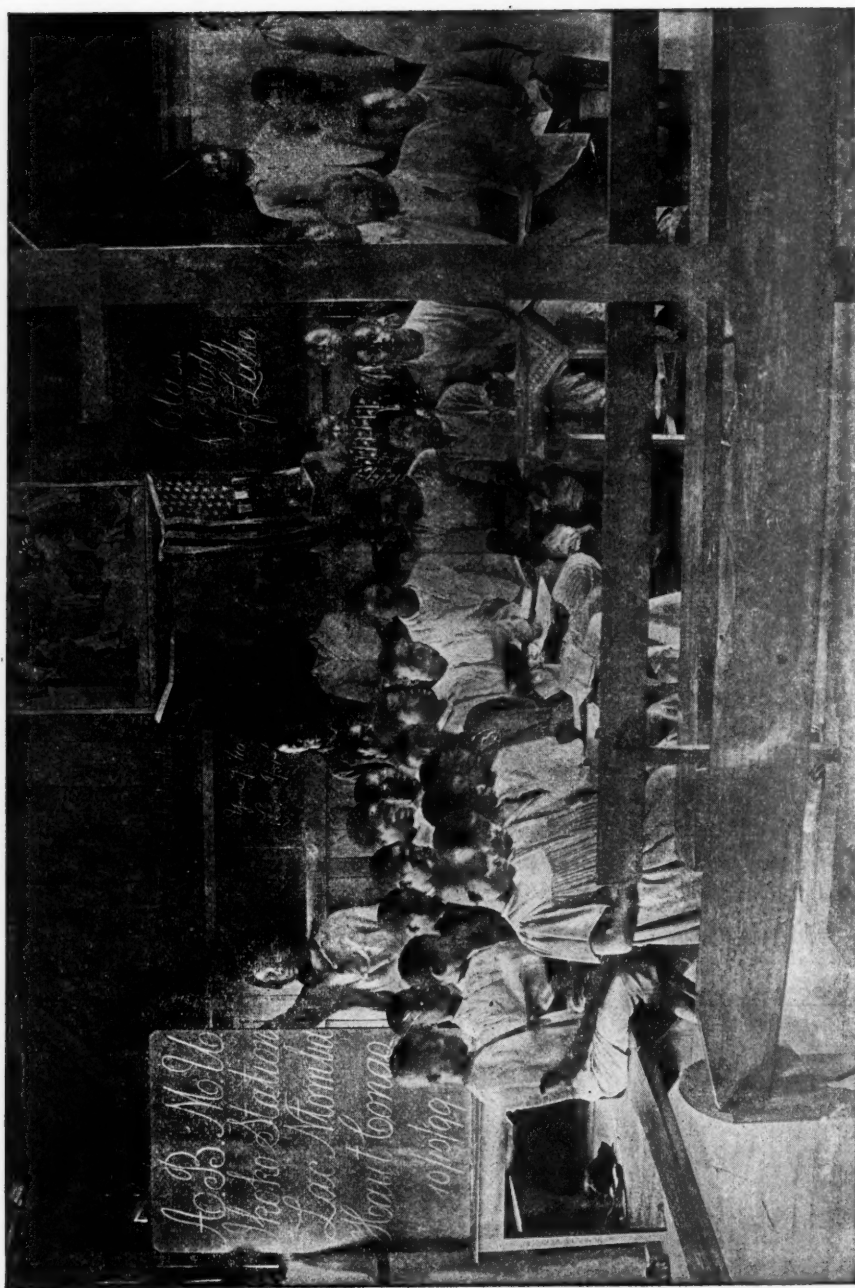
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**O**h God our Saviour, in this time of our great need we turn to Thee, who alone canst help and deliver us. Forgive, we beseech Thee, the pride and selfishness and sin in the hearts of men, even though they be found in our own beloved country and within ourselves, that have brought this desolation upon our erring world. Show our leaders, and through them show us all, the way out of warfare into righteous and lasting peace. Grant Thy presence and guidance to our young men on land and sea, watching over them in body and in soul wherever they go. We give Thee proud and hearty thanks for their self-forgetfulness and courage, and pray to be made worthy of them in the steadiness and strength of our own spirits. Come very near in tender mercy to all those in every land who suffer the pains and carry the burdens of war; help them and help us all to bear our part of the common cross. And as Thou didst bring great good out of evil in the suffering and death of Jesus Christ our Lord, Who gave himself for us, so now we beseech Thee that all this consecrated sacrifice may not have been in vain, but may through Thine ordering redeem us from our iniquities and bring nearer upon earth the doing of Thy righteous and loving will. Amen.

Charles W. Gilkey.



A CLASS FOR BIBLE STUDY IN CONGO LAND — REV. JOSEPH CLARK, TEACHER, ON THE RIGHT



# MISSIONS

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## Entering the New Year



**M**ISSIONS realizes profoundly that this is no ordinary year upon which we are entering. It is in many respects unlike any other since time began to be recorded. More of the world is in arms than ever before was known, and it is a much larger world. Any one who doubts the reasons why our country is at war or the motives which prompt our nation should read thoughtfully the President's Message to Congress at the opening of its session in December. It sets forth so plainly that no one can misunderstand the words just why we intend to win this war, and what we seek, in company with all the rest of the world that is not dominated by a ruthless autocracy that has thrown all considerations of justice and humanity to the winds. But while patriotic to the core, ready to help, MISSIONS realizes that it has a distinctive work and duty, and that in this crisis the missionary message has peculiar place and fitness. We shall help most by emphasizing the Christian obligation to give the Gospel to all the world, beginning with our boys in the cantonments and our unevangelized at home, and reaching out through all other lands to the uttermost parts of the earth.

The missionary enterprise was never so vital as in this NEW YEAR 1918. It is the only link that holds the peoples together and that binds them to a common center and interest.

Foreign Missions is the embodiment of the Christian spirit and life to the non-Christian peoples. The missionaries of the Cross are the unanswerable argument for the truth and power of Christianity, in face of the awful falling away from its principles of its professed adherents.

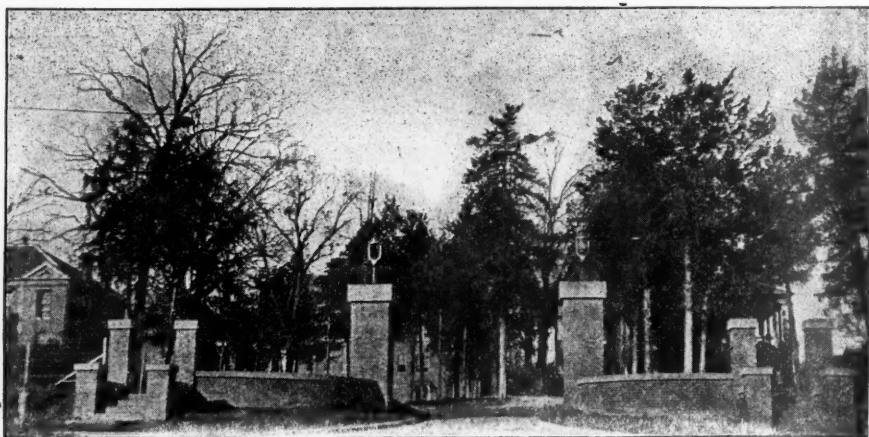
Home Missions is the evangelistic and educational agency upon which large issues are dependent, if we are to amalgamate the elements brought together on our shores and become a united, free, truly democratic and genuinely Christian people.

The Christian Church is challenged to vindicate its place as the body of Christ, responsive to its Divine Head, the moral and spiritual leader in the national life.

Every individual disciple of Jesus Christ is called upon to show the spirit that is within.

In such a time MISSIONS invites you to enter with it upon consideration of great themes, great needs, great demands for sacrifice, great opportunities to help create a new civilization and world order — a truly Christian order that shall perhaps explain the necessity for the catastrophe of man's devising that has brought man back to God.

We mean to make this a year of special profit to you, and this number goes out with the prayer that it may contain something that will touch every reader to new thought, purpose and consecration.



ENTRANCE TO CAMPUS, BISHOP COLLEGE

## A School Visitation in the South

BY HOWARD B. GROSE

*A BRIEF EXCURSION INTO TEXAS—AN INTERESTING  
DAY AT BISHOP COLLEGE—GOOD CLASS ROOM WORK*

IT was a long step from Oklahoma to Texas, via Little Rock, Arkansas. It meant more sleeping cars and long hours, which would have been much longer but for the stories told by Dr. Powell and others, and the interviews with a number of interesting travelers. It was about three in the afternoon when we reached Marshall and were met at the station by President Maxon and some of the faculty of Bishop College. This is the one and only institution we have in Texas, and for a long time the struggle with an unsympathetic environment kept the problems of existence to the front. Gradually the sentiment of the people has changed, until under the management of President Maxon the school has won favor. Indeed, some of the leading citizens of Marshall had prepared a banquet in our honor, and received our delegation with most cordial hospitality. They said Bishop College had done a great work for the colored people, making them over into honest and capable workers. They wanted us to know that they believed in education, and the new white Baptist College whose new and fine buildings we were taken out

to see was evidently a source of great pride.

The campus and buildings of Bishop College were a happy surprise. The location is in the very best quarter of the city. The stately entrance gates lead into an avenue of noble trees, and in the distance the main buildings and the president's house with its lofty pillars appear to good advantage. It is no wonder that the citizens covet the property, and would like to have the school move farther out. But they do not wish to lose it.

The professor of music had arranged an entertainment, in which a number of his pupils played and sang for us, showing careful training of classical order. On the whole, I fear we liked the plantation melodies better, because they seemed so natural and unforced, while to have a little colored miss with gay ribbons and carefully done-up hair play away at a show-piece was too much like home exhibitions. Later, however, the glee club gave us some fine selections, and I do not mean to say that the musical students at Bishop are not as deserving of high art as any one.

The next morning we went out to chapel

and some of us visited the class rooms and became students again, while others had to attend trustee meeting. Dr. Laws joined me in admiration of the work done by teachers and scholars alike. We found that history was made a living subject, that botany was taught according to up-to-date pedagogy, and that Latin was being translated into good English. There was a pleasing alertness and interest, and we could hardly believe the morning had slipped away and the hour for chapel arrived.

This was another opportunity — for us to see the student body gathered together; for them to hear what some of our gifted speakers had to say. Of course the students sang for us, and sang well. They were responsive and cordial, and as we were just between the birthdays of Lincoln and Washington it was easy to draw forth enthusiasm.

At Bishop I was more deeply impressed than ever with the significance of these Home Mission schools. This one was planted at a time when there was the utmost antipathy to the idea of educating the Negroes at all. The teachers were ostracised, and in view of the general happenings in the way of loose shooting and carelessness of life it was little less than a marvel that they lived and worked in safety. But as the years passed the improvement in the Bishop students and

the families from which they came was too plain to be overlooked, and the white people acknowledged that the change was most desirable for Marshall and the section.

This does not mean that race prejudice has died out. On the contrary, nothing would be easier than to start trouble between the white and black people. But a very encouraging sign in this Texas town, which is expanding and undergoing extensive improvements in its railway approaches and other ways, is the manner in which the men of leading regard an institution like Bishop College and recognize the worth to the community of its Christian character building.

We congratulated the president and his coworkers of the faculty on the success with which they have carried on an important educational work, overcoming all obstacles, and now able to see the fruits of their labor in lives all around them. If any one doubts whether self-sacrifice is involved in this work for and with the colored people, a visit is sufficient to make the truth plain; but the compensations are so great that no complaint comes from the workers. The need is ever present, the gratitude is not wanting, and the results are the highest reward. The regrets at the close of life do not come to those who have spent their lives for others and for the kingdom.



MARSTON HALL, BISHOP COLLEGE — A FINE DORMITORY



A NATIVE VILLAGE IN CONGO LAND

## From Cannibal Home to Printing Office

BY REV. JOSEPH CLARK OF IKOKO

**T**WENTY-THREE years ago a small party of our missionaries landed at Ikoko on Lake Mantumba to begin a mission to the cannibals surrounding that lake. Thousands of them had never seen a white person, and, so far as we know, none of them had ever listened to the Gospel story, nor had they any conception of a God who loved them and who was caring for them. One of our first difficulties was a strange language, not a word of it as yet in writing. There was no accommodation for us except the miserable huts of the natives. These were about four and a half feet high and ten feet wide. Their length depended upon the number of divisions necessary to accommodate the various wives, for the men were polygamists.

We had much to do before we could begin to tell the story of the Cross. For some days my wife and I lived in our row boat, which had a little shelter, or cabin, in which we slept at night. Cooking and

eating had to be done publicly on the beach, and sometimes while we sat at the table, more than 200 curious persons would crowd around to see a woman actually eating with her husband. To them this was extraordinary. The use of the knife and fork, and other habits of the white man, were loudly criticised.

Before going there we had been warned that the natives were all cannibals, but only once did such an act come to our attention. A man, bound hand and foot, was being taken past our house in a canoe, to some convenient place where he was to be used in a feast. The man acted wisely, and made no outcry until he was just in front of our house, when he suddenly called out, "Pebe and Monkasa! They are taking me away to kill and eat me." (Pebe and Monkasa are the native names of myself and Mrs. Clark.)

This took place soon after six o'clock on a beautiful Sunday morning. Some of our station boys, hearing the cry, rushed to the beach and pushed one of our canoes into the water. They followed the other canoe and I saw that they were overtaking it. I waited in fear, for the men in the other canoe were armed with bows and arrows. They, however, were afraid to attack the boys, and running ashore they



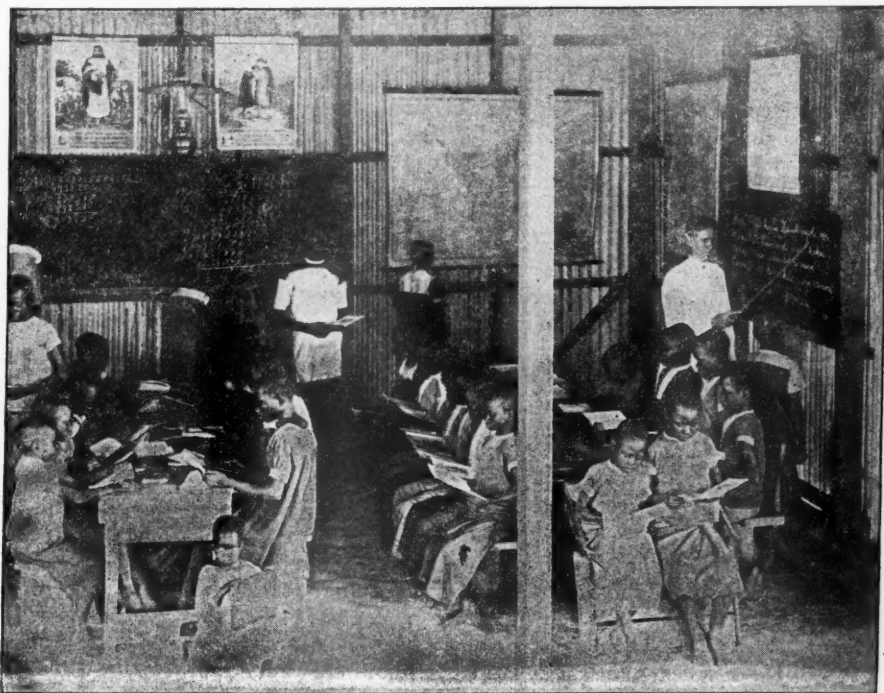
leaped out and hid in the bush. The boys calmly paddled alongside the other dug-out, which they attached to their own with a rope and came back singing, with the "feast" still tied hand and foot. It was very interesting next day to have these blood-thirsty fellows begging that their canoe be returned to them. I said that we had found the canoe with only one man in it, that presumably he was the owner, and that they must arrange with him regarding it. After considerable arguing, they agreed to pay him a considerable sum for it, and nothing was said by him about their savage designs, nor by them about their lost feast.

It was with deep interest that we watched the development of better things among these people. As soon as possible we began school work, and we had not much difficulty in inducing boys to take up this new thing. For various reasons the chiefs and fathers objected when we asked the girls to attend school. I was much amused to find the boys objected to having

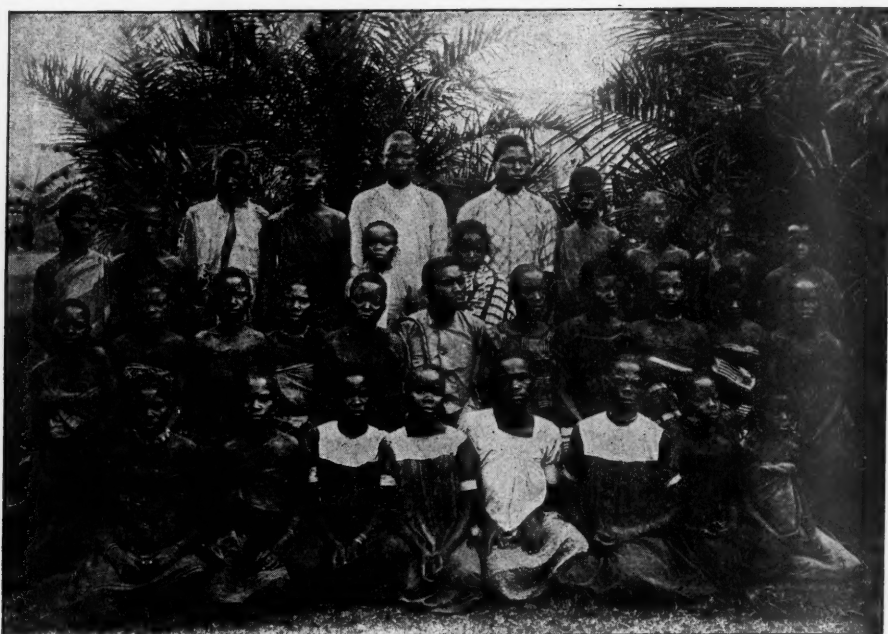
girls in their class, on the ground, they said, that girls could not be taught. There were some astonished boys some time later who found that the girls were surpassing them. Two girls in particular were excellent students, and they were rarely surpassed by even the brightest of our boys. We considered our school work a definite evangelistic agency, and a large proportion of those gave their hearts to Jesus Christ.

Early in the history of the station, a young lad came to us from a tribe lying north and east of our lake. He did not stay long, but after a few months he again appeared at the mission station, and later took an interest in the gospel and gave his heart to the Lord. He is a tall, manly fellow, and part of the time was a helper at one of the other mission stations.

On my last term of service, I was anxious to have a tentative translation of the Gospels. Up to that time we had been reading them in the Bobangi tongue, which most of our men use in their trading ex-



SCHOOL IN SESSION AT SONA BATA, SHOWING THE INTERIOR OF THE NEW SCHOOLHOUSE. THIS GIVES ONLY A SECTION OF THE SCHOOLROOM



VILLAGE TEACHERS AND ORPHANS, TO WHOM THE GOSPEL HAS COME

peditions. Not many of the women understood it, so the reading was done in that language and the addresses were given in the local tongue. I had a number of intelligent helpers and they gathered with me four or five evenings every week for the study and translation of the Gospels.

Epunda, the young man already referred to, was one of the group. He sat with his Bobangi and Lukundu New Testaments before him and gave us great assistance. Vinda and Frank, two others, used English, French, Bobangi and Kikongo editions, so that we had quite a range of readings for comparison. Epunda was with me and saw how we corrected the proofs for two of the Gospels, and took great interest in the details. I had received cabled orders to return home, but wanted to finish the fourth Gospel before leaving. I knew that I could not take time to see the last book through the press, and called Epunda to my assistance. I explained to him that I would have to leave, and asked if he would go to Bolobo station of the English Baptists and there assist as proof-reader. The printers there are of another tribe, speaking another language from ours. I think he was very

proud of the commission, and I was elated to think we had young men who could do such work.

Fifteen years before this he had been a little ignorant boy in a village where cannibalism was practiced and where the gospel of God was unknown; and in that short time he had developed into a fine, intelligent Christian young man. He departed with the package of manuscript, and after Mrs. Clark and I had started on our journey home, we met him joyously returning with the finished copies of the Gospel we had entrusted to his care.

About a year was spent on the production of each of the Gospels, and all were written at least three times, by a native, on a typewriter sent us by a friend in Chicago.

Another interesting thing in this connection is the fact that since I left Ikoko a new hymn book has been published there. In it there are 250 selections and probably more than half of these have been written by sons and daughters of those cannibals who were around us twenty-three years ago. So far as we know, out of all our helpers only three came from non-cannibal tribes.



THE POLISH DEPARTMENT OF BETHANY CHURCH, WILMINGTON, SOON TO BE ORGANIZED INTO A  
POLISH BAPTIST CHURCH

## Home Missions in Wilmington

BY REV. JOHN E. HUNSBERGER

**I**N the spring of 1908, Rev. Henry Schilke, under the auspices of Bethany Baptist Church and the Home Mission Society, began missionary work among the Polish people in Wilmington, Del. The first baptism occurred in April, 1909. The first year there were three converts; second year one; third year three; fourth and fifth year none; sixth year three; seventh year seven; eighth year ten.

The first meeting was held in Bethany chapel in October, 1912. Rev. Mr. Schilke and his members met in the homes before this. Through the influence of the pastor, Bethany Church voted to allow the Polish brethren to worship in the chapel for three months. It was an excellent experiment. At the end of the time the church voted to allow the Polish brethren the use of the chapel indefinitely.

The work immediately took on new life and at present the church membership of

the Polish department is 46, with a Bible school of 66. A lot has been purchased at the cost of \$3,375. Ground was broken in September for the building of a \$10,000 church. The Wilmington Baptist City Mission Society and the American Baptist Home Mission Society are financing the proposition.

The Woman's Baptist Home Mission Society has a great share in the work. Two years ago Miss Belle Chisakofsky was appointed by the Society to work with the children and the women. Under her direction are sewing classes, boys' clubs, cooking classes for girls, etc. One of her best departments is the "Children's Hour" on Monday evening from seven to eight, with this program: Song, prayer, Flag salute, America, Bible verses, songs, Bible story illustrated with stereopticon, and closing song. An average of 125 children attend this meeting.

## A Great Meeting at Northfield

THE Board of Managers of the American Baptist Foreign Mission Society, at the quarterly meeting at Northfield, Nov. 6-9, outlined a larger program of work than has ever before been attempted.

In session with the Executive Committee of the Woman's Society the Board decided to adopt a plan that means better equipment in the stations already established, and expansion in the field. The question of retrenchment on account of the war and its many burdens upon the churches and their congregations was discussed, but with an eye to the grave consequences of halting the steady advances of missionary work now, it was unanimously agreed that the work should be carried forward.

Dr. John Y. Aitchison, Home Secretary, voiced the sentiment of the Board when he said, "How are we to meet the world problem for which we are responsible? We must contemplate now our responsibility in Europe after the war. God is asking us to do greater things. If we do not embrace the opportunity of this hour, our mouths are shut, and we can no longer talk about the history and the ideals of the Baptist denomination.

"There is no way out of this corner but to go forward. We cannot retreat with honor. We must either push the educational program now, or commit suicide in our foreign missionary policy. The field is waiting for us. The door has been opened for us to get behind one of the biggest evangelistic opportunities we have ever faced. God is pointing the way for us if we only see it. If we fail, the whole denomination can come to us accusingly, and say, 'You, as leaders, have not challenged us.'"

The conviction of the Board on the establishment of an enlarged program was heartily endorsed by the Woman's Society. The president, Mrs. Helen Barrett Montgomery, said, "Are Baptists really intending something big? Foreign missions must be maintained, and we must learn that they are not to be picked up and laid down at pleasure."

The mornings were devoted largely to executive sessions, and the afternoons to

Board meetings at which the work and the needs of the various missions were reported.

Dr. James H. Franklin, Foreign Secretary, speaking of the effect of the war on missions, urged church members not to cut down at this time on mission gifts which represent less than one per cent. of the gifts that the denomination is making to the government, the Red Cross and the Young Men's Christian Association. He spoke on the great unifying influence of the missionary, and emphasized the fact that it is the missionary who has brought about a better understanding between the Orient and America, and that a permanent peace between the Far East and our country will be largely the result of missionary influence.

The Thursday afternoon session was devoted to a discussion of the candidate situation, introduced by an address by Mr. F. P. Turner, Secretary of the Student Volunteer Movement. He explained the need of advance training of missionaries to take the places of others in emergencies, for, he said, "we have seldom had a definite policy in enlisting candidates, and emergency now means helplessness."

A number of missionaries home on furlough were in attendance, and to them the evening sessions were devoted. From their vivid descriptions all present realized the breadth of their work, with its almost countless tasks; the great value of their achievement, won in spite of discouraging hardships; and their noble spirit of sacrifice.

Dr. A. M. Henderson, of Burma, illustrated with several stories the great hold a medical missionary has upon the people to whom he ministers, and the danger that these people, who think his cures miraculous, may worship him as a second god. Rev. William Young, of Kentung, Burma, spoke especially of the expansion of his work across the Chinese border, and the remarkable evangelistic opportunities in the new field. Thousands of natives, he said, have been asking for a station at Mong Mong.

The Chinese mission fields were represented by Dr. M. D. Eubank, who spoke on the educational work, with special



reference to Shanghai College; Dr. C. B. Luther, who gave a graphic portrayal of the daily life of a medical missionary; and Mr. H. J. Openshaw, who spoke of the evangelistic end of China missions.

Rev. H. Heinrichs, D.D., president of the Theological Seminary at Ramapatnam, South India, related the great strides that have been made in the work there, and Rev. A. J. Tuttle and Rev. J. R. Bailey spoke on Assam, pointing out that its problems are increased on account of great distances and many languages.

Work in Congoland was described by Rev. S. E. Moon, and Rev. A. L. Bain, whose accounts showed remarkable accomplishments in their fields through the mission schools. Rev. William Wynd, representing Japan, called attention to the fact that this is the time of growing opportunity for Christian missions in Japan.

Throughout all these addresses special attention was given to the work that is being done for the native women, and the earnestness with which these women are cooperating to carry the benefits to their sisters more remote from the stations.

"If only the enthusiasm and the great spirit of this meeting could be carried into every church, the whole denomination would realize the great work we have before us, and there would be no question of the accomplishment of our program," said Dr. Herbert J. White, chairman of the Board.

Dr. Charles L. White, Secretary of the Home Mission Society, who was present at all the sessions, spoke of the closely interwoven work of home and foreign missions, and expressed his appreciation of the cooperation of the secretaries of both societies.

"We have had a vision of the work God has for us to do," he said, "but what we need is not only a vision but a revision. It is impossible to Christianize America without the vision of Christianizing the world, and the foreign mission movement is the greatest lifting force for Christianity in America. No Christian man or woman in this country can live right in these times of war and add to his property. This is the time to stop accumulating, and lay up treasure, not on earth, but in heaven."

### Conference on Africa

Representatives of twenty-four foreign mission Boards of America met in New York, November 20-22, to consider the needs of Africa, and to plan for aggressive missionary work in that continent after the war. There was a remarkable spirit of unanimity all through the discussions. Missionaries were present from practically every part of Africa and the great problems of the Mohammedan advance, the unreached pagan tribes, and the commercialism and materialism encouraged by European traders were carefully discussed. Papers of very great interest were read on the subjects of native leadership, self-support, industrial education, methods of Bible teaching, the need of closer cooperation between the various Societies having work in Africa, methods of conserving the health of missionaries and other topics of equal importance and interest.

Many Boards are already planning for definite advance and expansion in Africa, in addition to helping the English and European Societies to carry on their work during the very difficult period of the war.

Those representing the A. B. F. M. S. at this conference were Mr. Mornay Williams of the Board, Sec. J. H. Franklin, Rev. S. E. Moon on furlough from Congo, Rev. and Mrs. Thomas Moody and Rev. and Mrs. A. L. Bain. These last two families were to start on their return trip to Congo late in November. The Woman's Society was represented by Dr. Catherine L. Mabie of Congo, and Miss Helen K. Hunt. Dr. Franklin and Dr. Mabie presented most helpful papers. All felt that a great step in advance had been taken in this first interdenominational conference on Africa.

We believe many who are vitally interested in Africa will wish to own a copy of the report of this conference; this report will include all the papers which were read, with full discussions, maps and statistics.

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"There is as much real practice about right thinking as about right acting; and for the understanding to be obedient to God is as vital a thing as for the actions of the life to be conformed to His will."

## Editorial Chat from Washington

**Y**OU meet all phases of opinion in Washington, and that is one of the reasons why the capital is so interesting, especially in days like these.

Army men as a rule are laconic rather than loquacious. A major of the regulars breakfasts at our table, but you have to be on hand early to catch him. The other morning, when some distressing news came from Russia, where the Bolsheviks are at present playing havoc with the nation and running it into Germany's carefully prepared mould, his only reply to a remark about the situation was, "Russia has become a negligible quantity in the war. So much more for us to do, that's all."

There was a characteristic tone of optimistic finality in his voice. He did not underestimate the significance of the situation, but nothing that Russia could do or would not do had any effect upon his conviction that we are in this war to win it.

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Walking down to the new building of the Food Administration, I fell in with a naval officer bound for the Navy Building near by. We had a pleasant talk, which gave the naval angle. Of course he did not divulge any secrets, but I found him thoroughly well informed concerning peoples and events, and his spirit was fine—typically American I should like to think it. On one point he gave me a new view. We were speaking of the lamentable state of unpreparedness in which we were when war was declared, when he said, "Yes, but there was no help for it. It was impossible for the Government to carry on quiet preparations because that required Congressional appropriations, and Congress would not have voted the money, certainly not without a debate that would have defeated any object in view." That is where the hands of the Executive are tied. It took Congress three months or more to pass the Food Control Bill, which, if made law in June, would have enabled the Food Administrator to prevent much speculation and profiteering that boosted prices at the expense of the people.

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As for the new building of the Food Administration, it was erected in sixty days; is of wood with stucco finish and plaster-board partitions, two stories high, has over 300 offices, besides conference rooms and all necessary conveniences, and is wonderfully light and well arranged. For the first time under one roof, instead of being scattered about, in this convenient home the thousand or more workers will find team work much easier. I never see Mr. Hoover without feeling appalled at the load that rests upon him. Not until later will the people know the problems with which he has to wrestle, the incessant earnestness and energy with which he is working out solutions that cannot fail to mean much for the moral as well as economic welfare of the country. The response of the people in the pledge card campaign has greatly cheered him, as it shows a solid phalanx behind his movement for food conservation. But of that elsewhere.

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I had a most interesting talk the other day with an Englishman who is engaged in placing large orders for war supplies for his Government, and who has crossed the pond, as he calls it, seventeen times since the war began. Submarine experiences? Yes, indeed, was three times at close quarters and was on the *Lusitania* on the voyage before she was torpedoed. He described the ingenious methods followed by the fast liners to avoid the U-boats, and some of the sensations incident to the danger zone. Such things are no more for publication than some other things he said, which would hearten our people if it were proper to tell them, besides answering in a measure that occasional question, What are the British and American navies doing? Some day we shall know.

He gave a delightful picture of the Hon. Lloyd-George, the man of the hour in England. The four great men of the generation, in his opinion, were Mr. Joseph Chamberlain, Mr. Balfour, Lord Bryce and Premier Lloyd-George. His admiration for all of them was contagious, and his account of speeches he had heard

them make on great occasions was vivid. The way in which his memory held the words they uttered proved the impression they made upon him.

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Here is one of his familiar first-hand glimpses of the present Premier. The scene was a town in Wales, where it was the custom of Lloyd-George to spend the week-end in order to get some relief from the pressure upon him in London. An early riser always, at six o'clock on Monday morning everything was ready for his departure. The Premier's daughter and secretary came out of the hotel and took their places in a car, amid the applause of the five or six hundred people who had gathered to see and cheer the man who has worked war wonders. He came out, stood on the step of his car and looked out over the crowd. Suddenly he caught sight of a face and beckoned to the man, who was none other than the one now describing the scene to me.

"He had never seen me but twice, and I had no idea he would recognize me, as I was on the outside edge of the crowd. When I made my way to him, he said, 'What's this I hear about sending another man to New York in your place? That cannot be. You know all the paths. You are to take the boat on Saturday.' I told him I was near physical wreckage and thought I must have at least a fortnight. 'The time is too critical, and you will sail on Saturday.' 'But I have given up my room, how can I go?' 'No trouble about that. You can have any room you wish on the boat. I will arrange that. But you will sail on Saturday.'

"And of course in face of that I could say no more, though I was about at the end of my rope nervously. Then he asked, 'How are you going up to town?' 'I have my car here,' I replied. 'Have you petrolene enough? Better be sure,' and he told his chauffeur to give me fifty tickets—these being required in order to get any oil. I mention this to show how careful he is of details and how thoughtful. Then he stood in the car and said a few words to the people. Reminding them

that he was at home there, and one of them, he said that England demanded every ounce of their energy, every drop of their blood, every moment of their time and thought; and while it was pleasant to have them come out to greet him and give him godspeed, it would please him far more if they would use that time and energy in some form of helpfulness, even in stirring up the people who did not realize what the war demanded of them. Then he sat down and off went the car, amid the cheering of the crowd.

"That was characteristic of Lloyd-George," said the English gentleman. "He never loses sight of anything. With the affairs of empires on his mind, he wanted to know if I had enough petrolene for my motor. Do you wonder that I sailed on the Saturday, and have kept on ever since? We all have to. He makes you do things, and that is why he has the people with him, though of course many do not like to be made to do. He is one of the great men of the world, and I heard him make one speech that will live beside the speeches of the most illustrious statesmen of Great Britain."

I shared something of the narrator's enthusiasm for the Welsh Baptist who had worked his way up from the mines to the most exalted place in English official life by sheer will power and moral and intellectual and spiritual merit. Marvelous the gift of expression that is acquired by such self-educated men of action. The latest victory of the Premier in Parliament, after he had startled the allied nations and set his English enemies agog by his bold speech in Paris, is only another proof of his mastership.

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As the New Year begins, Washington will be one vast scene of war preparation and activities. Let us pray earnestly that before 1918 has run its course the world may see peace with righteousness established, and so established by international pacts that no nation can successfully break them. That is the great end that makes it worth while to wage this war on war.

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## OUR MISSIONARY STORY

### The Prophet's Widow and the Annuity Raven

BY HELEN BARRETT MONTGOMERY

THE good minister of Jesus was gone. His travel-stained garments he had left suddenly as though summoned on urgent business by the King he had so long and loyally served.

His wife sat in the empty house—so empty after the sad business of the funeral and the departure of the kindly parishioners. She thought over the funeral,—the real grief that brimmed many eyes, the poor folk that had thronged the house, the red-eyed, awkward boy who had been unable to keep back his sobs as he looked in the quiet face of the only man who had really believed in him and encouraged him.

Her husband's beautiful friendly work in the church and community was over, his brave heart was no longer to be her shield, even the shabby old parsonage, so dear and so worn,—with a start she looked about her—even that could be hers no longer—there would be a new minister.

At that thought the waves of loneliness broke over her head, and it was out of the depths that she cried unto the God who had never failed her.

Three merciful days intervened before she had to face the next shock. She knew that the insurance money had been used. It had to go that dreadful winter when they first learned that the Boy—their one treasure—had tuberculosis and must be sent South. The pouring out of their little hoard served only to delay the disease. It could not save the Boy. There remained the savings of a careful lifetime—conservative investments in a stock old and respected in conservative New England.

Sadly the lawyer looked through the shares of stock. "Your husband knew how this stock had been pounded to pieces,

Mrs. Ames," he said hesitantly. "He meant to tell you, but he did not like to worry you, and he hoped that after the war things might be better."

"What is the income?" The words were almost whispered.

"There have been no dividends for eighteen months," said the lawyer slowly.

"O, what shall I do," cried Mrs. Ames, as the full force of the calamity struck her.

The following weeks were filled with an agonized search to find something that her frail strength could do. Friends were kind and tried to help, but daily the little woman felt as if she were pushing back a weight that would surely fall and crush her. To God, the Heavenly Father, she made her cry. Out of communion with Him she came, sure that in His own good time He would show her the way. Her unshaken faith and courage were like trumpet calls to the slumbering faith of other souls.

Yet she never dreamed how help was to come.

The morning before Christmas a sturdy-looking letter was brought to her by one of the neighbors. As she read the signature, "John Strongman," a smile began in her eyes and ran swiftly to her lips.

"Bless him, he does not forget his old friends in the days of his power," she said.

John Strongman, now at the head of one of the great automobile factories of Detroit, had been baptized into the little church by her husband in the days when he was one of the boys of the Sunday school, and he had never lost touch with the home town or the old pastor.

But the letter! What was this wonderful news that sent the blood pounding in her ears?

In the 'clear terse sentences of the



trained business man he told her that he had this day taken out in her name an annuity bond of the Woman's American Baptist Foreign Mission Society for the sum of \$10,000; that a little quiet inquiry had shown him that she was sixty years old and therefore entitled to seven per cent, seven hundred dollars a year during her life time, that this was not in any sense a gift but only a payment on an old debt owed to her and her husband, a debt of love and gratitude that he could never repay.

At first Mrs. Ames could not realize the wonderful news, then her soul rose like a lark in the blue in gratitude to God who had heard and answered her prayer. Sitting at her little desk she poured out her heart in a letter to John Strongman.

"Since my dear husband went to God, and our happy home became only a memory I have looked forward with dread to Christmas, try as I might to rise above the feeling. I have found that to count my mercies has been a good weapon, and I was wielding it valiantly when your letter came. That wonderful letter! How can I ever thank you for what you have done, and my Heavenly Father for His gracious care! Why this income seems a fortune to me! And to think that when I am gone the principal will go for the work of my beloved W. A. B. F. M. S.! What a beautiful thing this annuity plan is! I wonder if there are not hundreds of people who would like to make a gift to the mission cause but who need the income from their money. I mean to help find them.

"You can never know what your generous kindness has done. The consciousness that I have a bank account all my own, and am not dependent on the kindness of friends, will in a measure restore my personality. I feel so eager to work, so anxious to be about my Master's business with my whole heart.

"God bless you. I am so glad He has committed much to your great heart and powerful hands. You have always the prayers of your

Grateful old friend,

MARY AMES."

The news of John Strongman's gift spread as good news does like wildfire, like sunshine, by wireless, by radiant energy.

Every one was laughing and exclaiming together over the wonderful gift.

"Gets seven hundred, does she?" said Granny. "Well, I don't see how it can be safe paying such a big interest."

"The interest is based on your age, Granny," said her grandson Phil, who was studying law in Judge Lewis' office. "The older you are the bigger interest you draw, because your expectation of life is fewer years. The insurance societies have been writing annuities for years, so it is all worked out to a science."

"I never dreamed Mrs. Ames was sixty. What would she have got if she had been seventy?"

"Eight per cent, Granny, and if fifty years old only six, or forty, only five per cent."

"Well," said his mother, "I think it is pretty poor policy for a missionary society to be taking our missionary money to pay interest money to annuitants, even if they are as worthy as Mis' Ames."

"Mother, you make me tired," said Phil, a bit rudely, it must be confessed. "How women do jump to conclusions! As a matter of fact I've seen these annuity bonds and happen to know that all the missionary societies write annuities, but that their annuity business is absolutely separate from missionary funds. All the annuities are paid out of annuity money, never out of missionary gifts."

"Well, Phil, that doesn't explain how they can afford to pay such big interest and have anything left," said Mary, who taught the third grade in the public school.

"I'll explain if you give a fellow time, Sis. In some cases if the annuitant lives a long time a good deal of the principal is used up. Take Mrs. Ames, for example. The Society invests the money Mr. Strongman has given at five per cent, say they pay Mrs. Ames seven. That means that each year they use up two hundred dollars of the principal. You can see that even if she lived to be ninety there would be at least half of Mr. Strongman's gift left for the missionary society. Statistics show that during a period of years the average amount realized on all annuity business for the society writing the annuity bonds is more than two-thirds of the total. That is, if a society had \$500,000 invested as

annuity funds, it would realize more than \$330,000, the rest being used in paying interest to annuitants."

"Well, it is a good thing both ways, then," said Mary. "It removes all anxiety from the annuitant, gives her a high rate of interest with safety, and on her death a substantial balance to the missionary society."

"It is one new-fangled idea that seems good," said Granny. "I wish I had known about annuity bonds years ago when your grandfather died. Abe Green got me to invest my thousand dollars in an oil well an' I guess it must have dropped

through to Chiny for I've never heard of it since. Let's see, I was sixty then and for these ten years I might have been getting my seventy dollars interest regular. My! I could have had something to give through these new duplex envelopes if I had known anything about such a plan. I tell you it's awful risky for a woman to invest her money. Some one is always getting it away from her."

"You would find that out if you heard the stories that come into a lawyer's office," said Phil, soberly. "I think the annuity plan is mighty fine, whichever way you look at it."



JOSEPH VUADI AND FAMILY OF CONGO LAND

This family group is fruit of our Congo Mission work. Joseph Vuadi was left a widower in 1912, with five children. The mother was a great sufferer and a faithful Christian worker. "Mama" Hall took the children, including the baby boy only 9 months old. Later, Joseph married Lia, a Mbanza Manteke Christian, who is a fine wife for this superintendent teacher-evangelist. Lia has her infant, little Annette, in her arms. Baby was so terrified at sight of the camera she wailed and hid her face. Lia is an intelligent, faithful helper in all departments of Christian service. The children have been taught in our mission school and the two oldest are now assistant teachers, receiving five cents an hour for good work. They can all sew and make their own garments, and help make garments with our raw recruits. These children help in all the work of the Mission home, where they are taught the art of home-keeping. They delight in games and toys and they are happy, healthy, useful Black Pansies, because you send the glad gardeners to weed, water and train them in the sunshine of His love. Joseph Vuadi's home is one of the Lighthouses in his village, indeed in the District.

## Not a Thing Here Worth Skipping

### Christianity in Japan

The Japanese are studying the religions of the world, and they are judging our Christianity not so much by our theoretical theology as by the evident fruits of our religion. No one can doubt that Christianity has become a permanent leavening influence in Japan. If every foreign missionary were withdrawn, and all appropriations from other lands discontinued, the Christian movement would continue to grow under Japanese leadership. Phillips Brooks was right when he said we ought to take Christ to Japan and leave him there with the Japanese. They insist upon the exercise of a God-given right to make their own interpretation of the Eternal Christ, which is one of the strongest evidences of the vitality of the Christian movement among this wonderful people, whose development in many directions is almost past belief unless one has seen the Land of the Rising Sun in recent years. The Japanese have a right to their place in the family of nations. — *J. H. Franklin.*

### A Watchword

Give us a watchword for the hour,  
A thrilling word, a word of power;  
A battle cry, a flaming breath  
That calls to conquest or to death:  
A word to rouse the Church from rest  
To heed her Master's high behest.  
The call is given; ye hosts arise,  
Our watchword is EVANGELIZE!

### Suggestive Paragraphs

"Look on your best friends with the thought that they may one day become your worst enemies," was an ancient maxim of worldly prudence. It is for us to reverse this maxim, and rather say, "Look on your worst enemies with the thought that they may one day become your best friends." — *Dean Stanley.*

Tact should go with tract. I remember that my father, one of the most dignified and sedate looking of men, was met by a tract distributor who gave him a tract on drunkenness. — *Dr. A. C. Baldwin.*

### The Man Who Couldn't Pray

There was a man whose life was looked upon  
As a fair chart of what man's life should be;  
But that the man was dead long ere he died  
Was the one fact his fellows could not see.

For in the storm and stress of royal youth  
This man, like Enoch, once had walked with  
God,  
And he had known the purge of cleansing fires,  
And the blest scourgings of the chastening rod.

Then came the gift of mellow, fruitful years  
(But lean and hungry in the sight of One).  
And day by day the earth-life took its dole,  
Till all the beauteous structure lay undone.

There was no taint of crime upon his hands;  
He could not say just how it came about —  
And yet he knew that from his days and nights  
The Vision was forever crowded out.

Not once in thought had he renounced the King  
He meant to serve again, yet this the sum  
Of his neglect, that when he tried to pray  
His soul had atrophied, his lips were dumb.

— *Louise Tross Doran.*

### Gathered at Home and Abroad

The Chinese mind is emptying. Who shall fill it? — *Dr. Jowett.*

This last summer 200,000 home and vacant lot gardens were under cultivation in Chicago; 8,000 acres were plowed, and 120,000 people called at the Garden Bureau to arrange for gardens. Patriotic helps.

One pound less of wheat flour a week per person in the United States would save 133,000,000 bushels of wheat for our armies and our Allies. That would go far toward filling the gap between the need and the supply.

It is said that in summer there are 20,000 vessels of various types afloat in the Tokyo waters. This makes a "water" population of many thousands, as boatmen and their families in large numbers have no homes on land.

The Board of Church Erection of the Presbyterian Church North has assisted in building 10,602 churches and mansees during its seventy years of work.

## Quelling Rebellion in Kavali

### *A MISSIONARY WITH A REVOLVER, STRAP AND BIBLE*

A LETTER from Samuel D. Bawden, Manager of the Erukala Industrial Settlement, gives a graphic account of a rebellion among the Dongari Dasaries, perhaps the most unruly men he has encountered in his reformatory work for the criminal classes. Mr. Bawden writes from Holmwood, Coonoor, in the Hills, where he and Mrs. Bawden were resting and recuperating from the heat of the plains, which had pretty well thinned their blood. He says Coonoor has been unusually cold, so that the change was violent and at first disturbing. The "resting" may be judged from his statement that in the first eighteen days in the Hills he had to prepare and send out letters and postcards totaling 191. In the house with the Bawdens at Holmwood were Rev. and Mrs. J. M. Baker and their daughter Mildred of Ongole, and Rev. and Mrs. W. C. Owen of Atmakur with their Carl and Marguerite. What this means is indicated by his words: "It is such a delight to have the chance to be with those whose education and thoughts are like our own and not be all the time giving out as we have to do down on the plains. And yet we love the work and the people down there and are glad we can help them." Picture, too, the pleasure of a quartet composed of Rev. W. J. Longley of Podili, tenor, Mrs. Longley alto, Mrs. Bawden soprano, and Mr. Bawden bass. An interesting glimpse into the Hills life at a missionary summer resort.

The rebellion was serious, and shows what a missionary must be prepared for if he engages in certain types of reform work. The following wives' petition sheds light on what took place, and may therefore precede the story:

*Kavali, May 17, 1917.*

TO THE DISTRICT MAGISTRATE, NELLORE:

*Respected Sir:*—We, the undersigned, poor people in the E. I. Settlement at Kavali, most respectfully submit our humble petition to your honor's kind consideration to reconsider the case of our husbands and kinsmen who were sent to Vellore jail for rebelling against the Manager and the rules of the Settlement.

Please allow us to state the reason why our

people did so against the Manager's orders. From Pollachi two batches were sent, one to Kavali Settlement and the other to the Stuartpuram Settlement. The people who were going to be sent to Stuartpuram gave us and our husbands and friends that we are going to have difficult life in the Kavali Settlement and that we are going to be not allowed to worship our gods according to our religion, and having given our ears to those false reports of them we determined to rebel after we arrive in the Kavali Settlement and accordingly we did make trouble without having enjoyed and experienced the good life that we are now enjoying at present. Our husbands asked us to make a petition to the Government through the Manager while they were being taken to the jail to request your honor to release them from the jail. We are suffering very much at the absence of our husbands. Please consider our request and release them from the jail.

We beg to remain, respected sir, your most obedient servants,

Thirumala Nagamma; Gunja Sunkamma; Gunja Nagamma; Pasupula Thimmakka; Gogula Sunkamma; Gunja Balamma; Akula Gangamma; Vallapu Ch. Beemakka; Pasupula Subbamma; Gogula Ch. Ankamma.

Mr. Bawden says the trouble goes back two years, when the Government was alarmed at the cost of the Criminal Settlement work and tried to relieve the treasury by sending some of the criminals to work for the tea planters in the Anamalai Hills of the Madras Presidency. About 500 Donga Dasaries from Kalichedu Settlement and 125 Erukals from Kavali volunteered and were sent. But when the rains and cold came, grumbling began, developing into an open strike. They all came down to Pollachi at the foot of the hills, where the Government kept them herded together but could not get them back to their work. So they were fed by Government for some months, and as one of the women said, "Why should we work here for an anna or two when we were fed for nothing at Pollachi and then could beg six annas a day in the market?"

In this situation the Deputy Inspector General of Police asked Mr. Bawden if he was willing to take charge of eighty-three families of these people, and he said he would take the Donga Dasaries if Government would provide for the expenses. He planned work for them ahead, and two months before they reached Kavali he had Rs. 15,000 worth of work waiting for them (\$5,000, rupee about 32c.)



More than 350 came on April 24, and showed from the first that they were where they did not wish to be. They were treated like all newcomers, assuming that they have nothing to live on until they earn something. He gave a week's advance of grain to each man and woman, enrolled them, and assigned them their places. He knew before night that trouble was brewing, and the second morning when time came for roll-call and morning prayers, the Donga Dasaries refused to take their places. When Mr. Bawden laid his hand on a leader's shoulder and pushed him, they all began to shout. He thus describes what followed:

I saw something was coming and I was not loaded, so I went over to the bungalow, ran upstairs and got my revolver and a handful of cartridges and went back, but found only my Erukalas and *maistries* (foremen) wondering what next. I told one of them to go on with the roll-call as usual, while I followed the Dasaries, who had gone toward their huts. My eight Erukala special constables were on the flanks of the gang trying to hold them back, but I walked on past the head of the crowd and ordered them away from their huts; but they persisted. At that time there were but eight Erukalas and myself and I knew that if I got into the crowd of 150 and got down, the fat would be in the fire, so I kept on one side where I could direct my men. They did nobly but were not enough, so I sent word for the Inspector of Police and Superintendent. Two or three of the leaders were pushing against my special constables, and I seized a bamboo staff and struck a leader over the head-cloth a light blow and he moved back. The second leader whom I struck dropped as though hurt and his wife and the crowd set up a howl, but I stepped back and pulling my revolver fired it into the ground, so they knew I was loaded and did not dare move toward me.

The weaving of the crowd exposed the fellow who pretended to be hurt, and I got hold of his arm and dragged him about a hundred feet over some pretty stony ground, with the whole crowd following, until I had to stop for breath. How thankful I have been many times for my physical strength and size with these people! Just as I turned away a stone hit me on the topi and another on the left cheek, making it bleed a little. Then I waited for the police reinforcements and when they came we put them all, men and women, inside our weaving shed en-

closure, and told them they were to stay there until they were ready to work and obey orders, and no food or firewood or anything but drinking water would be given them as long as they refused to obey.

Meanwhile I had noted some of the leaders, and my men had seen the man throw the stone that cut my face, so I called out fifteen of the ringleaders, had them handcuffed and sent to the station house, telling the rest they were going to be prosecuted; but they had been lied to so much and bluffed so often that they did not believe me. A dozen more were sent to jail the next morning, the Superintendent of Police advising that all of the men be sent to Vellore jail and be done with it. (From this point we summarise the story.) The women were called out and sent a quarter of a mile away to another enclosure, apart from their husbands. This was a sad surprise to them, and explains their petition.

Monday morning the roll called again, and a general invitation to work was given but without response. Ten men were called out and commanded to work, and when they absolutely refused Mr. Bawden took an old piece of belt from his pocket and started for the nearest man. It only took one or two cuts to start the gang moving, and when they saw what the work was and learned the wages paid, and that they would get food only when they had earned it, they gave in. Then Mr. Bawden went to court and prosecuted the twenty-eight men sent there, and they were all sentenced to a year in jail, with an additional two years for the man who threw the stones. This was soon known, and the rebels, who had gone without food for twenty-four hours, came with definite promise of obedience and unconditional surrender. All appeared at roll-call Tuesday, and the rebellion was over. This was a real victory, and Mr. Gillman, member of Council in charge of Settlement work, told Mr. Bawden Government had decided to keep only three of the best settlements in operation, and ours was one of them. The enrolment at last accounts was 1106, and the number will be enlarged. "It is a wonderful opportunity, and we are praising God for the chance to touch so many lives to better things. Last Tuesday night I had the privilege of telling something of our work to a roomful of the convalescent soldiers up here, and they seemed much interested in a missionary who could carry a revolver in one pocket, a strap in another, and a Bible in his hand. It seemed to be a new idea of the church militant to them. I still have a lot of hard work before me in the training of these people. Keep on praying for us and this important work, for we need and claim your prayers."

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That one example that comes from the Philippines (p. 44) is enough to inspire us all to sacrifice that tells. The issue is full of good things, as you will discover.



## The Man Who Kept Back Part of the Price

BY REV. P. L. VERNON OF CINCINNATI

FROM my study window I saw the Man go by. And as he passed I prayed that the Lord would open his eyes that he might see, for then something else would open and he would be happy. Ask me not who the Man was nor where he dwelt; for the present we will call him Legion, living in the land of Everywhere, and you may see him Always. He is a good man, if you spell the word with a small "g," but he is blind. He has done few things that were wrong, it is something which he has not done that overshadows all the good.

And this is the story: The Man was just a boy when he joined the church. It meant much to him in those early days, for it was the only organization to which he then belonged. But, since those days he has become quite a joiner, and, being a man of the world, he came to look upon the church as merely one of the numerous bodies with which he was affiliated. Naturally the Man found it hard to pay into the church as much as he did when there were not so many claims upon him, and somehow it seemed harder and harder to meet his church obligations. Finally he adopted the policy of considering the church's needs not as obligations at all, and simply to make free-will gifts now and then whenever it was convenient. When the Man thought of this plan he complimented himself upon his wisdom and shrewdness. This was as it should be. It was the only way out.

And so the Man, while paying regularly his debts to society and his dues to the lodges, gave to the Lord according to the caprice or whim that was upon him. He did not know that he was keeping back part of the Price. For a time he dropped into the collection plate a coin that equaled about one half of one per cent. of his income, but he carried too many responsi-

bilities to be able to give to the Lord systematically, so he gave intermittently. It was much better to give from the heart, spontaneously, than to do everything in a cold, calculating sort of way. And it was always so; whenever you talked with him he had such bold arguments and noble excuses that one was almost afraid he was right. Everything else the Man did was done systematically, thoughtfully, carefully; only the Lord's work suffered, for he was keeping back part of the Price.

After awhile he began to give still less, and he honored the House of God only occasionally with his presence.

So I made bold one day and asked him what was wrong. At first, to hear him, one would have thought that a great many things were wrong. That was to be expected. The less a man gives, the less he loves, and there is an inverted ratio between the amount a man gives and the amount of criticism upon the object of his gifts. *It is the money a man gives away that blesses him, and not the money which he makes.*

And so the Man mentioned many things that were wrong, but by and by he came to the root of all the trouble—*Money*.

"The trouble with the church," said the man in a grave, advisory sort of way, "is that it's money, *money* MONEY, all the time. Too many appeals. One gets tired of hearing money mentioned all the time."

I held my peace against my will, for I wanted to know how much he had really given in the past year, and to how many of these numerous appeals he had responded.

"Besides," with an air of finality, "I am giving all I can."

I went away bewildered. If his name had not been Legion, from Everywhere, I would have said that his was an isolated case and passed on. But as it was, it troubled me, and so I prayed; and as I

prayed I dreamed; and this was what I saw in my vision:

The Man was in his home. The house was well-built, providing shelter from sun and storm. There seemed to be an abundance of food upon the table and much stored away in larder and cellar. The Man, in my dream, had on warm clothing, and his family likewise, and I had heard him say at one time that he had never known what it was to go hungry or unsheltered. The family seemed well and strong for the most part, and I was glad of the dream for the picture of the family that it gave me. Then I saw the Man, as had been his custom from childhood, kneel by the bedside and offer his evening prayer; and I heard him murmur the familiar words: "Give us this day our daily bread."

Night after night I heard him pray these words, and often he would ask for many other things, for success and health and happiness; in fact most of his prayer was made up of requests, and he always asked for these things as if the Lord owed them to him; and the Lord never grew tired nor impatient. . . .

But, in my dream, one night, the man came home and there was no food upon the table. He was angry. But there was no food in the house and none to be had. There was famine over all the land. A blight had come upon fruit and grain; the cattle were dying in field and stall. The man did not know all this, he knew only there was no meal, and he was angry, and he cursed. He cursed and then he prayed, and a voice in the darkness answered simply: "The silver is Mine, and the gold is Mine, and the cattle on a thousand hills are Mine."

Then again I saw the Man come home, and his house was gone. The mighty torrents of water and wind had swept away not only his house but all houses, and all the trees of the forest, so that he could not build again. And in my dream I saw the Man standing there, hungry and unsheltered. And he cursed God. He cursed and then he prayed; and a voice in the darkness answered simply:

"The silver is Mine, and the gold is Mine, and the cattle on a thousand hills are Mine." . . .

Then came another vision of the Man.

In a little cave of the rock he stood; no house; no food; he resembled the Primitive Man, for he stood there naked and cold; and on the ground beside him lay his wife and children—dead. He was alone. Alone with his God. And he fell upon his face and cried out: "Oh, God, it is more than I can bear. Why has all this affliction come upon me?" . . .

Then I heard the Lord speak, and He was angry with the Man, and He said:

"The silver is Mine, and the gold is Mine, and the cattle on a thousand hills are Mine. But ye have robbed me. Yea, even this whole nation has robbed me in tithes and offerings. Forty years long was I grieved, and by thy continual supplication ye wearied me. Thou hast asked and asked, but hast given nothing. I gave thee house, and clothes, and food, and life, and in return thou hast given me a mere pittance. Thou hast kept back part of the Price. I gave my life for thee, what hast thou given for Me?" . . .

I awoke from my dream and found my Bible opened to the 8th chapter of Deuteronomy, and I read these wonderful words:

*"Thou shalt remember all the way which the Lord thy God hath led thee, these forty years. He humbled thee and suffered thee to hunger, and fed thee with manna; that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of God. Thy raiment waxed not old upon thee these forty years, and thou shalt consider that as a man chasteneth his son, so the Lord chasteneth thee. And the Lord God bringeth thee into a good land; a land of brooks of waters, of fountains and springs flowing forth in valleys and hills; a land of wheat and barley, and vines and fig trees; a land of olive trees and honey; a land wherein thou shalt eat bread without scarceness, a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which he hath given thee. But beware that thou forget not the Lord thy God; lest when thou hast eaten and art full, and hast built goodly houses, and thy silver and gold is multiplied—then*

*thine heart be lifted up, and thou shalt say:  
 'My power and my might hath gotten me  
 this wealth.' If thou forget the Lord thy  
 God, thou shalt surely perish."*

I closed the Book, and my heart repeated  
 the words which I had learned long ago:

"Give, give, be always giving, who gives not  
 is not living;  
 The more you give, the more you live.  
 Give strength, give thought, give deeds, give  
 wealth,  
 Give love, give tears, give thyself.  
 Give, give, be always giving, who gives not  
 is not living;  
 The more you give, the more you live."

And then I hurried out to tell my dream  
 to the Man who had kept back part of the  
 Price.

### Somebody Calls it Home

There's a dark little flat in a mean little street,  
 Where scarcely a sunbeam falls,  
 But ever the patter of children's feet,  
 Run through its dreary halls.  
 Yet never a fairy has entered there,  
 And never a playful gnome,  
 The rooms are cold and the walls are bare,  
 While ignorance broods in the dampened air;  
 But somebody calls it Home.

There's a poor little house, where the grime is  
 thick,  
 And never a blossom grows,  
 Where a light that feeds on a greasy wick  
 In the evening feebly glows.  
 And never an eye is gladdened there  
 By picture or worthy tome.  
 The roof is old and the floors are bare,  
 But mother teaches her child a prayer,  
 And somebody calls it Home.

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*What do foreign missions accomplish? Well, over one-half the  
 members of the great round-the-world embassy which the Japanese  
 Government sent out in 1872 to study the civilization of the West were  
 the pupils of Verbeck, the great pioneer missionary, and the sending  
 of the embassy was his suggestion.*

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### Meditation of a Hindu Prince

BY SIR ALFRED LYALL

"Here in this mystical India, the deities hover and swarm,  
 Like the wild bees heard in the tree-tops, or the gusts of a gathering storm;  
 In the air men hear their voices, their feet on the rocks are seen,  
 Yet we all say, 'whence is the message, and what may the wonder mean?'

"A million shrines stand open, and ever the censer swings,  
 As they bow to a mystic symbol, or the figures of ancient kings;  
 And the incense rises ever, and rises the endless cry  
 Of those who are heavy-laden, and of cowards loth to die.

"For the destiny drives us together, like deer in a pass of the hills,  
 Above is the sky, and around us the sound of the shot that kills;  
 Pushed by a power we see not, and struck by a hand unknown,  
 We pray to the trees for shelter, and press our lips to a stone.

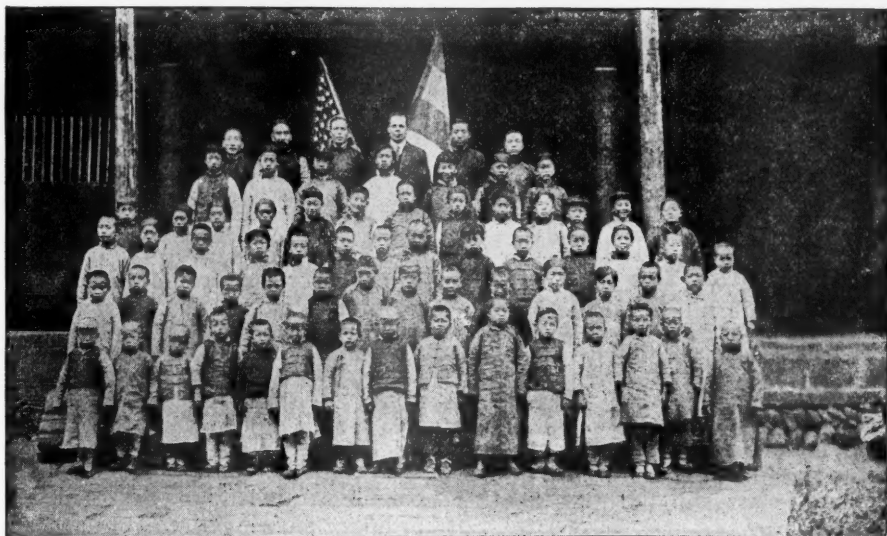
"The trees wave a shadowy answer, and the rock frowns hollow and grim,  
 And the form and the nod of the demon are caught in the twilight dim;  
 And we look to the sunlight falling afar on the mountain crest,  
 Is there never a path runs upward to a refuge there, and a rest?

"The path, ah who has shown it, and which is the faithful guide?  
 The haven, ah who has known it? for steep is the mountain side,  
 For ever the shot strikes surely, and ever the wasted breath  
 Of the praying multitudes rises, whose answer is only death.

"And the myriad idols around me, and the legion of muttering priests,  
 The revels and rites unholy, the dark unspeakable feasts,  
 What have they wrung from the silence? Hath even a whisper come  
 Of the secret whence and whither? Alas, for the gods are dumb."



## MISSION STORIES TOLD IN PICTURES

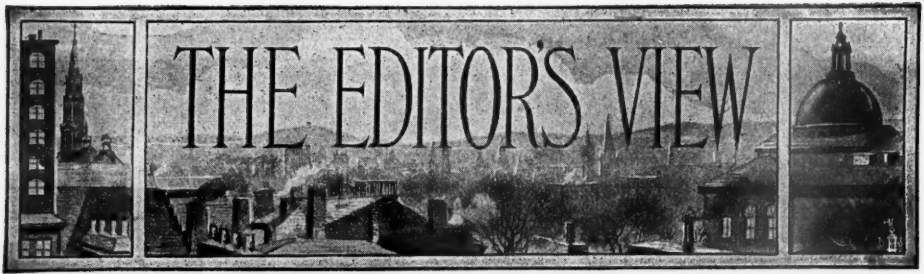


MISSIONARY JENSEN AND HIS SCHOOL AT NINGYUAN, WEST CHINA

These children need him and Mrs. Jensen, and the devoted missionaries feel that their duty lies in West China; but one can imagine the wrench of the heart as these little ones are left on grandfather's farm out in the West. They are having a joyous time. Furlough means good to them and to their parents.



THE JENSEN CHILDREN, ERNEST AND WILLIAM, ON THE GRANDFATHER'S FARM IN IDAHO. THREE HUNDRED EGGS AND TWO HUNDRED CHICKENS AND A FEAST



### The New Year 1918

**I**T will be difficult to use the customary greeting "Happy New Year!" as the date changes from 1917 to 1918. We can express the wish, and indulge the hope, that the year may be a happy one. But to put into the words the joyousness and lightness of ordinary years will be quite another matter.

The year just passed into history has been one of the saddest in all the long list. It has witnessed a destruction of life beyond computation, and a destruction of the best and most promising life. Not a nation except our own has escaped a crippling of its human resources that will tell upon its future with terrible effect. And as the new year comes in we are offering the best young life of our country in defense of liberty and righteousness. We may well pray that the new year may bring happiness before its close to a distressed and sorrowing and sin-stricken world. But we shall also pray that the peace desired may be one that will ensure the nations against a recurrence of this madness caused by human wilfulness and malevolence and desire for conquest. No peace will be worth anything that is not based upon the principles of righteousness, which assert the inviolability of the laws of humanity as against any plea of military necessity, also the sacredness of treaties, the binding character of international law, and the duty of man to obey the higher law of God.

What the year 1918 has in store no human mind can foretell, so far as the war and our part in it are concerned. But there are certain things that are

definite for us as individuals. War has not changed our personal relation with Christ and His church. If we were really and not merely nominally Christians before war came, we are Christians now, with a deepened experience and a keener sense of what the Christian faith and hope and confidence mean to the soul when ordinary moorings are swept away and it is thrown suddenly into the vortex of conflicting elements. Happy indeed are they who have come to know that the apostle's words are true, that "neither life nor death, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." As for them, let the year bring what it may, their feet are set upon the rock that cannot be moved.

Another definite thing is our duty to our country and the world. War does not abrogate but intensifies the obligations of citizenship. Patriotism and religion cannot be divorced. Christian citizenship must now be seen as the highest type in its devotion to those causes which seek the welfare not only of our own nation but of all nations.

Equally definite is our duty to the church and the great missionary enterprises in which the churches are engaged by virtue of their commission and nature. Emergency increases responsibility. General hardship involves greater individual sacrifice. If this new year shall demand of us some real sacrifice it will not leave us

spiritually poorer but richer. If there is one thing more than another needed by the average church member today, it is to be roused out of the lethargy of self-content, self-satisfaction and selfishness, and forced by the indwelling Spirit of God into self-sacrificing activities — self-giving and money-giving—service in person or by proxy—in the cause of world evangelization.

If this shall result, through the grace of God and the outpouring of His Spirit upon all our churches, then whether the war shall continue or close, this will be a happy new year in the highest and best sense for every soul that is brought not only into a new consciousness of the reality and value of the Christian life and faith, but also into a new sphere and strength of service.



#### **Russia an Example and Warning**

Russia is the Mexico of Europe, said an officer of our army to the editor. Russia is an example of what socialism and anarchy can do when they get the upper hand. A country without a stable government, exposed to the vagaries of revolution and disorder, is a menace to the world, as well as a fatal place for the better elements of its own people. Things have gone from bad to worse since the bolsheviki (Russian term for the vast majority or masses, as opposed to the minsheviki, or small minority) overthrew the temporary government of which Kerensky was the head. Kerensky was the one man who tried to hold Russia to her treaty obligations with the allies. He was therefore the chief obstacle in the way of Germany's plans and the object of her insidious attacks. The leader of the bolsheviki who assumed dictatorial power was Lenine, known as a Russian traitor who had sold himself to Germany, and as truly her representative and agent as though he were one of the sons of the Kaiser. His chief associate, who was made foreign minister, is a former member of the colony of Russian

socialists of the East Side in New York that supported Hilquitt in the recent mayoralty contest, a political exile who hastened to Russia to join the worst elements. This is the type of man that wields power in Russia—momentarily, let us hope. The usurping body, which has not been recognized as a government by the nations and is repudiated by the Russian Ambassador at Washington, has made peace offers to Germany based on an immediate armistice. Unless there is a radical change, therefore, Russia must be counted out as an ally, and the probability that German supremacy will make her an enemy must also be faced. Of course this throws a heavy added burden upon the allies, especially upon the United States. But one thing is certain, that if Russia thus abandons her former allies, she will deserve whatever fate awaits her in the way of internal disorder, the possible reestablishment of a tyrannical autocracy by German power, and the certain contempt and distrust of the decent nations of the world. Russia is on trial. We believe with Ambassador Bahkmetieff that the bolsheviki rule does not represent the real Russia and will soon become the victims of its own anarchistic principles. Meanwhile, thousands of slain, not in honorable battle against a wily enemy but in mad orgies of revolution, mark the passing of Russia from czarism to democracy—for we still have faith in the better Russia.



#### **Missions and Prohibition**

We have advocated wartime prohibition so strongly, as well as prohibition for all times, that we are sure our readers will not be misled by the unfortunate omission of the words "used for human food in this country" after the word "grain" in the paragraph in Editorial Chat concerning food conservation. We would still press Congress for absolute wartime prohibition, since the constitutional amendment process is too

slow. The point we wanted to impress was that two distinct causes should not be confused. Beer ought not to be brewed, on other grounds than food conservation. Missions is for temperance root and branch.



### Work for Soldiers

The Jews of America are raising a fund of a million dollars for welfare work among Jewish soldiers in this country and in France. There are said to be more than 50,000 Jews in the National Army, and at Yaphank they constitute forty per cent of the total number of men in training. The Knights of Columbus (Catholic) are raising millions for similar work among their men inside the camps, where they are admitted on terms like those of the Young Men's Christian Association, which has just raised over fifteen millions more than the \$35,000,000 asked for. The Episcopalians are raising a million dollar fund, and are laying larger plans than any of the other Protestant denominations. Meanwhile, how are the Northern Baptists, with their modest request for \$150,000, getting along with the raising of the money? Where we occupy a back seat or no seat at all, whose fault is it?



### A Better Day

The Government has in its employ many men of vision and faith — Christian men who are forward looking. It is good to read the following words spoken at the Food Conservation School in Washington by Dr. Carl Vrooman of the Department of Agriculture.

"Business will never be done again in this country as before the war; it will be raised to a higher plane, shot through with a new moral purpose. America will never again be as smug and self-satisfied as she was before she entered on the great struggle for world democracy. It will not be a creed but a crusade that will unite Chris-

tendom. If there is any spiritual vitality in the world, it is now going to come to realization. If the Church will realize its resources, as the army, as agriculture, are realizing their resources, then the baptism of blood on which we are about to enter will be a baptism of the spirit; then living for the truth will attain something of the distinction of dying for the truth, and America will become the master, not the slave, of the erstwhile gods of gold."



### Reemphasize the Principles

The *Continent*, in speaking of the four hundredth anniversary of the Protestant Reformation, says there are urgent reasons in the circumstances of the times for declaring anew in the face of all powers and potentates the loyalty of world wide Protestantism to the principles expressed and implied in Luther's defiance of the pope. In a spirit free from prejudice and intolerance, this is the proper time to reemphasize the essential principles for which Protestantism stands — beginning where Luther began, with the rightful independence of the soul of man from all priestly tyranny. We commend the following words to our readers:

The platform of the Reformation therefore aimed above all else to eliminate every insulation between the human spirit and its "Invisible King." To that end in Germany, Switzerland, Holland and Scotland it developed three mighty and monumental principles which confounded utterly the logic of the Papacy:

*God alone is Lord of the conscience.*

*The Bible only speaks the deciding voice for divine truth.*

*Regeneration through Christ is the sole requisite of salvation.*

Each of these comes to the same effect — it breaks down every wall that priestcraft builds between God and his children.

And the artillery of Protestantism must be constantly kept loaded with these principles and ready at any moment's notice to begin anew the demolition of all such walls wherever anybody tries to rebuild them.



## NOTE AND COMMENT

¶ The American Board had the best year in its history and closed its books with a substantial balance in the treasury. No retrenchment there. The Board of Foreign Missions of the Methodist Episcopal Church North shows receipts for the year of \$1,904,304, besides an addition of \$143,000 to the permanent fund. The same denomination has started a ten million dollar campaign for missions. The English missionary societies have again reported unusually large receipts. Thus from all sides come the evidences that the Christian people are rising to the emergencies. Our Baptist people will not be behind in sustaining fully our missionary and other work.

¶ President Clarence A. Barbour of Rochester Seminary has been released by the trustees of that institution during the present seminary year, in order that he may devote himself to the directorship of religious work in the camps under the auspices of the Y. M. C. A. Dr. John R. Mott visited the board of trustees and made the request in person. Undoubtedly there is no man in the country better fitted for this responsible position, which involves the discovery and placing of religious work secretaries, and also visitation to know how the work is being done. Rochester Seminary has made a notable contribution.

¶ In this connection it may be said that the camp pastors selected by our own Baptist War Commission have been doing noteworthy work. The reports that come concerning them — and they are all pastors of exceptional quality whose churches have released them for this important service — are exceedingly gratifying.

¶ The most important reform to which the Christian women of this country can devote themselves just now is dress reform. And the place to begin is in the churches. It is difficult indeed to guard either the morals of the soldiers or the modesty of the girls

and young women so long as the present styles are tolerated. If we have any mothers left, this is home mission work surely.

¶ A Missionary University — that was the happy name given by Dr. Sale to the work established for the Negroes by the Home Mission Society.

¶ Have you read "From Romance to Reality," Dr. Mabie's autobiography, in which he merges a life with a world movement, as he puts it? It is a book that will interest you, do you good, and give you a glimpse into the secret sources of a long and useful life, spent in the service of God and fellowman. Order the volume, if you haven't it, from the author at Roslindale, Mass., enclosing a check for \$2.

¶ Mather School at Beaufort, S. C., will celebrate its semi-centennial in February, and will be entitled to a write-up, as well as deserving of it.

¶ A positive benefit that will come from the Liberty Bond is the money-saving habit. We agree with Commissioner Sells, who says the youth who has established a savings bank account is apt to have a good character. He will save rather than spend his earnings foolishly. The boy's habit will become the man's life inheritance. Thousands of men and women boys and girls, have invested in Liberty Bonds who never before realized the satisfaction or property ownership. The saving stamps will still more breed the saving habit, and the results cannot fail to be beneficial and far-reaching.

¶ The second of the *Missionary Cameralogs* published by our Foreign Society is on Belgian Congo, and is in time for the Sunday school studies about Africa and our missions there. The subject is treated in a manner attractive to all ages. *Missions* is also devoting special attention to Africa, so that our people will have no lack of interesting facts concerning the

Dark Continent that is becoming less dark through the influence of Christianity. The *Cameralog* is illustrated, of course, as its name implies, and is finely gotten up.

¶ War is affecting many things, and one thing it ought to affect is extravagance or unnecessary expense in any form. We note that the seventh annual missionary reception in connection with the annual meetings of the Foreign Missions Conference and the Home Missions Council (Jan. 15-17) will be held at the Hotel Savoy in New York, but that instead of the usual rather elaborate and expensive dinner the reception will be followed by addresses and refreshments, the price being \$1. If the war continues, we may expect that the next year the reception and addresses will be given in a central church with no refreshments and no fee at all. Surely in a time like this Christian people can get together without eating, and the dollars that go to the Savoy this year would feed many a Syrian or Armenian child. Christians have an example to set before the world, and now is the time to introduce better habits in these regards.

¶ The good brother who was reading the memorial tributes at an Association did not mean at all what he said when he read in a very solemn tone, "They had lived together for more than forty years in happy martial relations." That was one of the places where it was difficult to repress a smile, and some of the hearers couldn't.

¶ *The Guide Book* for 1917-1918 replaces the familiar *Handbook* of the Foreign Mission Society. While the name is changed, the contents have not lost altogether the familiar character, nor any of the interest. The introduction says that the material has been so arranged that the book may be used effectively as a textbook in mission study classes as well as for general reading and reference. First there is general information concerning the work of the Society; then come the mission fields, with brief survey of the countries, descriptive list of the stations with the missionaries in charge and brief paragraphs of news; followed by a tabulated index,

statistical information, maps, bibliography and a missionary directory. It would be difficult to get a better *Guide Book* or more for the twenty-five cents invested. We should call it indispensable to intelligent program committees and progressive pastors.

¶ An organization entitled "The Circle of War Relief for Negro Soldiers" has been started by a New York woman, who says there is no reason why the people should not supply the Negro soldiers with some of the extra comforts enjoyed by the white men of the National Guard. The needs of their dependent families, too, should be looked after. This is a worthy movement and should not be lost sight of in more popular efforts.

¶ *Apropos* of the proposal to build a Roger Williams Memorial Church in Washington, the Emmanuel Baptist Church turning in its site and property for this purpose, which has been sanctioned by the Northern and Southern Baptist Conventions, it is interesting to note that the Southern Methodists are finishing the construction of a white marble half-million dollar edifice just opposite the Public Library, and that the Catholics have started a nation-wide subscription to build in Washington a beautiful church to be known as The National Shrine of the Immaculate Conception.

¶ *The Congregationalist and Advance* is the new name that marks the taking over by the Boston paper of the Chicago paper that was practically its only competitor in the denomination. The merger is in the interest of all parties. *The Congregationalist* is one of the very best religious papers in the country, and has won an enviable place by merit. Its success is a gain for the religious press of all denominations. Dr. Howard A. Bridgman, editor in chief, has an able staff of associates, and we congratulate them upon enlarged opportunity and wish them increasing spiritual power in a nation-wide ministry.

¶ Among the interesting questions raised by the war is what shall become of the Holy Land? With the British in possession of Jerusalem the question becomes one of direct interest. The Zionists hope

for the reestablishment of a Jewish kingdom or state, and the English cabinet has favorably regarded this idea. How the other nations would look upon such a proposal is not at all certain. An independent state under the protectorate of the powers, with religious liberty and ample guarantees, would realize our hope of many years. Doubtless the Jews would form the larger proportion of the inhabitants, but it would be an anomaly to put the land of Christ under a government that would not permit the use of His name as the Messiah and Saviour, Master and Lord. To the Christian world Palestine is the Holy Land for the sole reason that it was the native land of Jesus the Christ. Let us have a free Palestine.

¶ Good will is of advantage everywhere. Secretary Redfield recently pointed out how essential it is to a nation that wishes to deal with other nations commercially. He said that apparently the German people did not realize that their methods of frightfulness had cost them the good will of all nations with standards of right and wrong, and that by and by, when attempts are made to reestablish trade after the war, it will dawn upon Germany that good will is a tremendous factor and the loss of it not easily made good.

¶ Dr. John R. Mott says the Y. M. C. A. is called upon to minister to 24,000,000 men and boys at the present time, 6,000,000 of whom are prisoners of war. Never in its seventy years of history has the Association so much needed the prayers of the Christian Church as now, he says, and nothing but prayer can save the Association from its gravest perils, one of which is the danger lest it compromise with the world.

¶ Of course you can't economize any further. Food conservation, however, does not ask you to economize, only to substitute. And it only asks the people who waste not to do it. If you do not waste, you are not included in that request, so do not feel hurt.

¶ We have been requested to furnish the pronunciation of the names of foreign mission stations, and shall try to do so wherever possible, putting the pronuncia-

tion in parentheses. This will explain why some names are included that have already become familiar to many readers. We have constantly to remember that new members are joining our ranks, and that the familiar to us may easily be the unknown to others.

¶ The new task of the American churches, according to Dr. Gulick, is to Christianize America's international relations. For bringing in the new world order this country has unique opportunity, and the American government and people should be as active in promoting world organization and international good will as they are in providing for national safety and prosperity. Why not?

¶ If you see an intoxicated soldier, follow him, find out where he got the liquor, and have the man arrested who sold it to him — for it is unlawful to sell intoxicating liquors, including beer, ale or wine, to any person in uniform. If Christian citizens would attend to the prosecution of such cases there would soon be a stop to the business.

¶ Do we realize the significance and reach and beauty of the early Christian idea of brotherhood? This question is asked by *Zion's Herald*. As one answer, the treatment accorded the Negroes and the ordinary run of immigrants by the professed Christians might be cited as something to at least give us pause.

¶ In a railroad car there was a large card on which was printed a little homily on Courtesy, a capital sermon for every day. It was addressed to the employees by the manager. The heading was "Courtesy," and just underneath the card was the sign "Conductor's Valve." Not misplaced, for it ought to be. The first injunction was this: "Courtesy is a business asset — a gain and never a loss." True in Christian service especially. What an asset to a church, a pastor, a member, is Christian courtesy. It would be a fine thing to hang a card like the one in the car in every church vestibule.

¶ Now the continent is open, but the laborers are few. In all South America there are only 320 ordained missionaries, one to about 156,000 of the population.



THE GOSPEL CRUISER LEAVING THE LANDING AT CORNET

## Nine Days on the "Robert G. Seymour"

THINGS SEEN AND HEARD ON THE TRIP

BY REV. J. C. KILLIAN

I HAD often heard and read of Puget Sound and Hood Canal, and of late years about the *Robert G. Seymour* Cruiser and Captain Howell. To hear is one thing, and then to visit these places and see the work with your own eyes is another. Often have I talked about "the great field" for our boat, now I can talk about it with more force, for I have seen and do believe from personal observation and conversation in the greatness of this field.

*The Field.* There are nineteen counties in western Washington, eighteen of which are accessible to sea-going vessels, thirteen are on inland waterways, and two of them are entirely composed of islands. According to the Home Mission Council Survey of 1913, there is a population of 750,000, and the last few years the growth has been wonderful. Of these about 70,000 are living in organized school districts where there are no church or Sunday school privileges; and 50,000 more under Catholic, Lutheran or Mormon instruction only. There are about 800 school districts with an average population of 68 where there are no religious services at all. The work in which the people are engaged—logging and fishing—makes many small centers. There are thirteen counties in the field of the *Robert*

*G. Seymour* Cruiser. So far the work of Captain Howell has been largely confined to four counties—Jefferson, Mason, Kitcap, and Island. At present in these four counties twenty-five fields are being served, and there are at least as many more, having from five to twenty-five families, in which there is no religious service at all.

While on this trip I talked with all sorts of people, in their homes, on the docks, in logging camps, and wherever I had a chance to get information. These remarks were heard over and over: "Oh, what it means to have this Boat." "Mr. Howell brings food to our souls." "Now, come soon again, we cannot have a service until you come." "The books on the Boat are the salvation of my son." "You know the only place we can buy Bibles and books is from this Boat." One noble woman said: "No one can tell what it means to those who have once enjoyed church advantages, and now live as we do here, without regular church services, to have the Boat come with its Gospel message from Mr. Howell." "To bring up our children without regular services is heart-breaking." Mr. W. R. Sullivan, a graduate of Knox College, said to me, "Captain Howell is one of the very few educated ministers who are congenial to the laboring class as well as the mill owner: and his



coming means so much to us." At Bangor the school teacher wanted to bring a section of the State Travelling Library into the school, and the school board objected because the freight on the books cost \$1.50. One noon the *Robert G. Seymour* landed at the wharf, and in a very short time 23 good books were taken by eager boys and girls. The Boat has 700 books to loan. In this school Captain Howell placed a loan section (he has six of these), and there is no telling the good accomplished by these books.

In nine days we traveled 267 miles, held fifteen services, and conducted two funerals. Here are a few outstanding facts from each place:

*Nellita.* The first place visited on Hood Canal, and the only preaching done in the field of the Colportage Cruiser is done by the Baptists, except one Norwegian Lutheran service and one Shaker service. The audience was not large but I was greatly impressed with its quality and the real appreciation of our work. Ascending a high hill unseen from the water front, we found a clearing and one of the neatest bungalows one would wish to see. The occupants of this bungalow were from the eastern states. We sat at table after eating and talked about the things of the Kingdom. The husband said to me, "Sir,

you cannot imagine what Mr. Howell and the Boat mean to us. His visit constitutes one of the greenest spots in our daily life." A woman physician, who for over thirty years had a large practice, and now is living here, came with her family in a row boat, and with bright eyes told us that the sermon was joy and meat to her.

*Holly.* In early days a Christian family moved here. A Sunday school was maintained for their eight children and for others who might come. Following the death of the parents the school was allowed to die. For years there was no Sunday school, until the visit of the *Robert G. Seymour*. Now they have a fine school and the main supporters are the children and grandchildren of that godly father and mother. A rich harvest for Christ from the early seed-sowing was a natural outcome.

*Dewatto.* In the memory of a man who had lived here twenty-eight years before the Boat came there was no Sunday school. A woman who lived here twelve years before the Boat came said: "When we would talk about church or Sunday school the people would laugh at us. When word came that the missionary was coming one man said, 'You better lock the chicken house, you can't trust them.' But now, that man is one of Mr. Howell's strongest



GEO. FRITZ' HOUSE; LONESOME SPOT AT DILLMAN SPIT



THE THREE WOMEN ARE SISTERS, AND THEIR FAMILIES AT HOLLY NOW KEEP ALIVE THE SUNDAY SCHOOL THEIR PARENTS FOUNDED

supporters and it is easy to talk religion. At one of the services a fine young girl sixteen years of age, who had never heard a sermon, was gloriously saved. In January they will make their Sunday school a fully graded one. Above Dewatto the canal extends eighteen miles, and Captain Howell serves five logging camps, and looks out for the interests of three Sunday schools and four other preaching points, one of which is an Indian Reservation of 200 Indians and 50 white people. Outside of a Shaker service there is absolutely no religious service in a population of fully 1,000.

Is it worth while? In thirty hours by means of the Boat we were able to hold four services in as many different places; while without the Boat only two places could have been reached. The testimony of the people is convincing.

*Lofall.* Here within a radius of five miles you can reach 400 people. A Mrs. Pollick said to me: "Sir, can you understand what the coming of this Boat means to me when I tell you that there is no preaching except when it comes? Its coming is a godsend. So many of these people think only of pleasure, and my son and I being cut off from former and better things, this Boat not only brings the gospel message in sermon but books for which we

hunger; and we love Mr. Howell for his work's sake."

*Shine.* Years ago another denomination worked here, but has since withdrawn and the field is worthy of our efforts. The people are cut off from nearly everything, and to reach a store means going twelve miles by trail. They have a fine lot of young people, and how they do appreciate the Loan Library.

The following places are on Whidby Island on the main Sound:

*Cornet.* As you approach Cornet there is only one house in sight, but back of the timber which skirts the water-front is a rapidly developing farming country. They have a fine school building with 60 scholars in attendance, and a large hall for social and religious purposes, with a population of about 250. A young man told me this story: "I am twenty-five years old and outside of about three months we never had a Sunday school until Mr. Howell came among us in July, 1914, and since then we have never missed a service." When the County Sunday School Convention was held fifty miles away, nine delegates attended the Convention from this school. Here Captain Howell led to Christ and baptized a young man who is preparing to enter school to train for definite Christian work.



THIS IS MR. W. J. BUTTERFIELD'S HOME AS YOU SEE IT TODAY

*Green Bank.* There is a large company here having 4,000 acres, of which 400 are improved farm-land and all cleared in four years' time. They have ten families living in modern houses, these with other pioneers make a population of about 125 people. Prior to the coming of the Boat the nearest Sunday school was ten miles away. During August, 1915, a Sunday school was organized. In all my travels I never met children more reverent in service and never heard better response to questions that Captain Howell asked them, and yet many of them never attended a Sunday school until this one was started. A girl of fifteen never heard a sermon;

she was given a Bible and visited by the Missionary, who led her to Christ. A Christian worker of thirty years' Sunday school experience said to me, "I was present for their last quarterly review, and never did I hear better answers given by any School." A mother came to the Boat and said, "I am so thankful that my children (five of them) like to read. You see Mr. Howell carries such good books, I never fear to buy what he has." Another dear old soul came to buy a large print Bible and she was as happy as a child to have it.

*Freeland.* In this town they have a large dance hall, but they will not allow it



AND THIS IS THE SPOT WHEN HE TOOK IT—THE X SHOWS WHERE HIS BUNGALOW IS NOW LOCATED AND THE WILDERNESS BLOSSOMS

to be used for any preaching service. Here again the Gospel Cruiser comes in very handy. In this service I was greatly impressed with two things: first, the difficulties of getting to the service; they had to walk a long dock, it was low tide and they had to come down long boards with cleats for steps and over another boat to reach the *Robert G. Seymour*. It meant something for them to come, but they came and filled the Boat. Second, there was a crowd of as wholesome young people as you could meet and of solid grown folks, and how they did listen. It was an inspiration at the close of the service to hear from many lips, "Now, come again soon, for there will be no service until you come."

*Port Ludlow.* Two miles from Port Ludlow there is a Scandinavian community that sustains a Sunday school and prayer service, but the Sundays that Captain Howell comes they have a preaching service, and how longingly they look forward to that day. In Port Ludlow are about 400 people, very few of whom are in any way related to the above service. Here we have just organized a Sunday school, and we had the pleasure of being with them the first Sunday when they adopted the new system of graded Sunday school teaching.

*Port Gamble.* A Sunday school was organized at this point over a year ago. Another denomination asked the Mill Company about starting work in the town and the Company replied, "The Baptists, with Captain Howell and his Boat, are doing good work here, and that is enough, so you better not come." The Company has a fine church building, and Captain Howell is hoping the Convention Board will put a man in the field to look after the work at both Port Gamble and Port Ludlow. The company has promised to give house rent and fuel free. If a man could be secured for these two main points and with an auto take in five or six other places, it would give our Boat more time for the other fields. At Port Gamble and Port Ludlow there are large mill plants operated by the same company, and at both points the Company is most favorable to our Boat and its work. All through this region the work of Captain Howell may be summed up in the words of a man who did not know

that I was with the Boat, as he said, "That Gospel Boat is a dandy, and Captain Howell knows how to handle it, and we fellows like him." To my mind that short speech spells a great deal to the people who are helping support the Colportage Cruiser work on Puget Sound.

*Think of this.* When the *Robert G. Seymour* drops anchor in front of a lone house, a camp, or group of houses, there is the gospel worker and wife, the church, the parsonage and study, a loan library (700 books), a book store, and it costs only five cents a mile to bring all this to the people. As a result of my extended trip on this field I affirm that the people appreciate the work most heartily and feel that it is a real godsend to them.

Captain Howell may not be able to tabulate results as fast as a man who can go and stay for a considerable length of time, but I firmly believe that eternity alone will reveal the wonders of this gospel seed-sowing. We ought to give the Boat another minister helper and its efficiency will be more than doubled. I also believe that if to these two preachers a boy or a young man could be added, to be trained for service in keeping the Boat clean and ready and looking after numerous necessary details, it would be money well spent. An experienced boatman said to Mrs. Killian, "I do not see how that man Howell can do so much—engine, wheel, tie-up, oil-up, hold services, visit the people, and keep the Boat as neat as a pin." Captain Howell and his noble wife are loved by the children, believed in by the Christian people and respected by the ungodly.

In an interview with Captain Howell he presented the claims of the field as follows: "As I see this field I am reminded of a man who saw a newsboy standing on the street corner on a cold winter day, poorly clad. 'Are you cold, my boy?' 'I was, sir, until you spoke.' Putting his hand in his pocket the passing stranger gave the boy a dollar. A policeman standing by said to the stranger, 'Begging is not allowed on the streets of this city; what did the boy say to you to lead you to give him money?' The stranger replied, 'He did not say a word to me, but his condition appealed to my heart.' And





SUNDAY SCHOOL AT GERBER, CALIFORNIA

as I go over this field I see four classes that drive me on and on and I often wish that I had the strength and ability of four men instead of one. First, the Old People—shut off from all religious services. They once had this joy and now longingly pine for it. Second, the Parents—with no religious help to bring up their children. Third, the Children—largely brought up with little knowledge of the grace of God. Fourth, the Unborn Generation—if this sad condition goes on, think what it will mean to the future Church and the future Nation.” The Gospel Cruiser work of the American Baptist Publication Society is the only missionary method that can meet the conditions which obtain on this field. God grant that we may with prayers, sympathy, and money, stand back of the work and increase our missionary forces.

#### A Colporter on His Rounds

Rev. E. E. Stocking, Colporter on Wagon No. 70, Sacramento, California, writes:

“The work this month has been rather peculiar. Many are away from the homes where I stop to call. The Las Flores Land Company took me to Red Bluff, and with Rev. Mr. Banton we had the deed made out for the chapel lot. The foundation has been marked out, but the men who promised the gravel were working in the hay-field and did not want to haul the gravel except on Sundays. Yet amid all the disappointments came the op-

portunity to organize a Sunday school—the results of last July’s work. The average attendance at the two places, Gerber and Las Flores, has dropped to 19 for the last three months, Gerber losing while Las Flores has gained. The gain is principally because the Proberta folks are joining with Las Flores. I find that it will be possible to organize a Sunday school at Vina. All the workers of the other denominations have gone, and left the books with a Baptist family, who are the only ones interested and will be glad to have us help them start again, having been without a Bible school for about a year.

“It pays to educate people regarding our Society and work. I found much encouragement when I visited in a community where they believed in colportage work. Three or four years ago at an Association I told many about the work of our Publication Society. I also visited in a few homes at that time. One family came from Kansas and for years had been acquainted with another colporter. This family have kept up a Bible school in the nearby schoolhouse for two or three years. Six young women have been baptized recently from one of the classes. I sold more Bibles in this district than in any one district since becoming colporter. Strangers welcomed me at the door, instead of questioning my calls. There is a wide open door now.”

## The Twentieth Century Babel

BY MRS. ELSIE NORTHRUP CHANEY OF MAUBIN

SINCE coming back from furlough with Mr. Chaney I have personally visited all except two of the thirty churches on our field and attended the Association; so I now feel fully initiated into the Karen work.

I had heard of the "language difficulty of the Karen work" before, but I never fully realized it until now. After I have told you about it, you will readily see where I got the text for my sermon—or in other words, the subject for my article. But first I have a confession to make; a really dreadful one for a missionary. It will not seem so dreadful however when I tell you it belongs to my childhood days. Every Sunday afternoon my mother used to read us Bible stories, usually from the old Testament, as we loved the stories of war and fighting. (That's another dreadful thing for a missionary to say, too). I remember that when I heard the story of Absalom I always listened intently and never for one minute would I have shocked my mother by telling her what was in my mind; but I never heard that story without thinking, "Well, that *one* story in the Bible is not true; because men *do not have* long hair." One of the few things that my first four years in Burma taught me was, that the Bible was truly an Eastern book; and when I met men on the street continually, with beautiful long hair, combed and oiled and done up, I no longer doubted the story of Absalom and his long hair. I do not remember that I had any doubts about the story of the Tower of Babel; but if I did, I clearly see that the Lord has sent me to the right place to prove beyond all question that it is true.

"But do Karens not speak Karen?" you ask. Yes, some of them. But there are two kinds of Karens—Pwo and Sgaw, each with a different language. Moreover, the Karens on *this* field are so largely Burmanized that many of them understand and speak only Burmese. That is especially true of the younger generation. Karen children from all over the field come here to our big school; but many of them know not a word of Karen and ask the

simplest permissions only in Burmese. Naturally a Karen missionary will learn the Karen language, but the missionary on *this* field must needs know Burmese too if he wishes to speak with *all* the people on his field.

The first Sunday that I was here, at the church service (which is made up of the school children and the people from the Christian community) the Scripture reading was in *Pwo Karen*, the prayer in *Sgaw Karen*, the choir sang the anthem in *English*, and when it came to the sermon, the pastor explained that "as the new MaMa understood no Karen" he would preach in *Burmese*. And recently the elders of the church agreed to have the afternoon service each Sunday in Burmese for the benefit of the many children who knew no Karen.

The past few months the teachers of the school have been taking turns preaching at the Sunday morning service; and we never know in what language the sermon is to be given until we see who the preacher is. For while any one of them could give what they have to say in either of the three languages (among the Karens, a person who can speak three languages equally well is no phenomenon) yet naturally they prefer *one*; and when we see who is going to preach we usually know what language is he going to use. That does not always follow however, as there is the audience to be considered. A few weeks ago I asked our Head-master, who was going to preach, that morning, if he was going to use Karen or Burmese, and he said "I can't tell till I get there and see my audience." Imagine preparing your sermon and not knowing till you got in the pulpit what language you would have to give it in.

Recently there have been baptized in the church here, six of the Chinese carpenters working on our new house. Two of them understand a little Burmese and probably all will learn it. None understand any Karen, and as no one here can preach in Chinese, they have been putting the sermons into Burmese for the sake of these

new "children" in Christ. And last Sunday the pastor varied it by switching off every five or ten minutes into Burmese and then back again into Karen.

The church services are not the only times when we are surrounded with this confusion of languages. As I understand nothing of Karen and Mr. Chaney only a very little of Burmese, it is quite impossible for us to have any common conversation with our native callers. They talk in Karen to him, then turn a few, Burmese remarks to me, and if we want to keep any close line on connections, Mr. Chaney and I have to drop pointers to each other in English as the conversation advances; because they do not often carry the connection over in their remarks from one to the other.

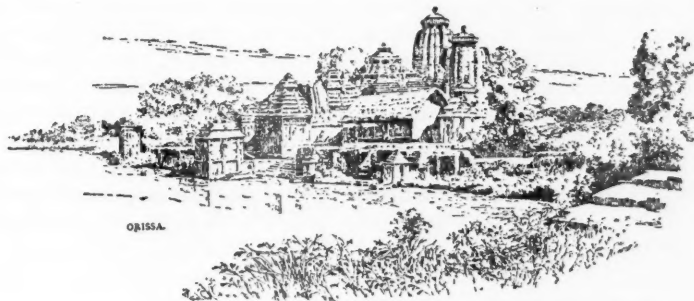
When we are out on tour there are all kinds of complications. We recently reached one village where we have a small church. The leader of this church happens to be an Indian. He had a Karen wife and *speaks* only Burmese, and *reads* only Tamil—his Indian language. At the service we held with the church, he used a Tamil hymn book, Mr. Chaney and a few others sang in Pwo Karen, I sang in English from the book of notes from which I played on the organ, and some of the younger girls and boys sang in Burmese. Mr. Chaney preached in Karen as usual and an interpreter put it into Burmese, which was the one colloquial language they *all* understood.

We were at another church one day. The people there were Sgaw Karens using Burmese as a common language. Mr. Chaney had an interpreter who under-

stood no English, so he preached in Karen, and the interpreter, who was a Pwo Karen, put it into Burmese. In the middle of a sentence Mr. Chaney needed the word for candle, which he had forgotten. There was no way to tell the interpreter what the word was that he wanted. He turned to me in English asking what the word for candle was. Of course I could not tell the Karen word for it, but I gave the word in Burmese to the interpreter, who then told the Karen word to Mr. Chaney, who then started again on the sentence, which finally reached the audience in Burmese. I felt sorry for that candle being passed around so much. Of course there are many villages where the people understand and speak their own language, and among the older people there is a strong opposition to the Karens losing their own language; but they cannot stop the tide.

Now, I don't wonder that the head carpenter on the Tower of Babel found he could not direct the work, do you? And how could a tower be built if no two men in the whole lot could understand the measurements? And you can see how we missionaries are apt to question the wisdom of that gift, for it still "hinders the work." But it is a wonderful inspiration to find that the "old, old story" is just as sweet in any language, and who was it said that "a prayer in any tongue is sweet to God"? And a service has not lost, but gained, when the singing is in two or three languages at the same time; for it has raised a hymn of praise in a wealth of expression, just as the grass and flowers and trees unite in their hymn of Spring together.

*Maubin, Burma.*



## The Christian Campaign for the Evangelization of China

THE Christian forces in China during the past four years have been pushing a forward movement in evangelism, which is a permanent and continuous effort. It has been growing in extent and fruitfulness.

During the winter of 1918, the program calls for a special campaign to reach the gentry and educated classes. This campaign aims to follow up the previous campaigns in which large numbers of men have promised to study the Gospel and to obey its truth. In every city there are now groups of men who understand the gospel message, but who have not yet made the decision for Christ nor allied themselves with the church. The campaign this autumn will be an intensive one. Its objective will be, not in the first place to enlist more enquirers, but to bring the enquirers already enlisted to profession of faith in Christ and to lead them into church membership and Christian service. Both for the sake of China and for the church, these men, who only in recent years have become accessible to the Christian worker, are of large strategic value.

In this movement to win these men for the church, the Christian forces of all denominations are uniting in special campaigns, centering in fifteen or more of the largest cities. From these cities, the movement will be extended as far as possible to other towns and districts. The responsibility for the plans and methods employed rests with the local missions and the churches, so that these will be adapted to the circumstances and the available forces. Emphasis is laid upon making this everywhere a part of a permanent movement of aggressive evangelism, constantly increasing in extent and power, to win all classes of the people.

Some of the speakers who will take part in these meetings are Dr. G. Sherwood Eddy, Rev. C. Y. Cheng, D.D., Dr. C. T. Wang, Rev. Ding Li-mei, and many others. The public meetings that will be held will not be advertised as great mass

meetings, for in almost every city efforts will be made to secure the attendance of those who have had previous instruction in Christian truth. Admission will be by tickets which will be carefully distributed to the men whom it is aimed to reach in this campaign. A principal aim is to gather the fruit of the faithful work that has been done in the large number of Bible classes that have been organized among these classes during the past three or four years.

Since the beginning of this year there has been much earnest preparation for this special campaign. In all the cities in which the campaign will center, special efforts have been made along these and other lines,—(a) to promote vital, non-mechanical intercession especially for this campaign, (b) to organize more Bible classes with a larger enrollment and to increase the effectiveness of the teaching, (c) to enlist and train more personal workers and to enlist every church member in some form of definite Christian service. During the summer months special conferences have been held in several places, which have been attended by those who will be responsible for leadership in the fifteen or more centers of this carefully planned campaign.

The responsibility of the churches at the home base to share directly in this great evangelistic campaign is very large. There is great need of definite and continuous intercession in behalf of this work. We should thank God that the time has come when it is possible to reach effectively with the gospel message the men of the educated and influential classes of China. For a whole century they have successfully resisted all Christian missionary efforts. We need to pray earnestly that God will guide and bless those who have the direction of this campaign, and that He will fill with His Holy Spirit the whole Christian Church in China that it may be enabled to accomplish the work whereunto He is calling it.



## The Ideal Picture of a Missionary Home

### A Larger Service of a Missionary's Home

*Address delivered by Rev. C. E. Chaney of Maubin, Burma, on the recent occasion of the completion and dedication of his new missionary residence.*

We are gathered here today to dedicate our new mission home to the glory of God and to the service of man. We are profoundly thankful for this occasion and wish to state some of the ideals, purposes and hopes for the home during our residence and that of our successors.

*First*, it has distinctly a religious foundation and purpose, and much of the work which will focus here will be religious work. It is a *Mission* home, which indicates that the occupants have been sent here on a religious errand.

We desire ever to maintain a broad sympathetic attitude toward all men among whom we have come to live and labor as a friend with a friend, both among Christians and non-Christians. May there never be an intolerant spirit. Whom we cannot persuade by reason and love we would still count as our friend. Loyalty as representatives of our Lord Jesus Christ necessitates an attitude of brotherly kindness toward all men. We are not to be respectors of persons but to meet all with the same cordial welcome, rich or poor, high or low, Karens or Burmans, Christians or non-Christians. We are to imitate the example of our Lord, who received all who came to Him in the right way with the same sincere reception, and we hope that to all who come we may impart joy and blessing.

*Secondly*, we are here to dedicate "*our*" new mission home. I emphasize the word "*our*" this time. It is not my house nor Mrs. Chaney's house. We did not build it with our money. The word "*Our*" gathers many people into it. Legally it is owned by the Society of American Baptists. In that sense it is the property of a Society representing a million and a half people. The gifts of these people have borne full testimony to their interest in the people of Burma. We thank God for them, for their sincere interest in us and for their gift. It in a sense belongs to Mrs. Chaney and me while we are here in

Maubin. We are to live here and transform a mere building into a beautiful and attractive home for ourselves and our friends. It is therefore in a sense a private home, and yet it is more than that, for it belongs to all who will come into it to share its religious life and its social life and its home life. Thus when we speak of "*our*" home we find that it is a very inclusive word, it belongs to people in America, it belongs to us who live in it to make it a blessing and direct its activities, and it belongs to all who are willing to come in and share what it has to offer.

*Thirdly*, I wish to emphasize the word "*Home*." There are homes established which are for the immediate family and their circle of intimate friends. It is evident that this home is to be more than that. There are Orphan Homes and Homes established for the aged which are spelled with a capital H. Such are institutions supported by charity. This is not such a home, although we hope to grow old and gray in it so as to spend many years with you. A missionary's home has a unique relation to the people of the land to which he is sent which no other foreign home bears. I know of no other class of foreigners who come here whose homes are so open and free of access to all, or in which there are so many gatherings where we meet as equals in social intercourse. This is no reflection on the homes of others, but merely calls attention to one unique feature of a missionary's home. It is begotten of the spirit of the Gospel of our Lord Jesus Christ.

In closing these remarks we wish to extend to you one and all a sincere and hearty invitation to come and share in the hospitality and life of our home, especially if there is any way in which we can be of service or helpfulness to you. With these ideals we now dedicate this home to the glory of God and the service of man. We petition the Almighty God, our Heavenly Father from who cometh every good and perfect gift, for His blessing as stated in His divine word: "I Jehovah am its keeper; Lest any hurt it I will keep it night and day."

## A Page of Information and Inspiration

### Three Items of Interest

The American Red Cross has contributed, since war was declared with Germany, \$12,000,000 for war relief, more than \$10,000,000 of it for use in France. Most of those in charge of this work are giving their time and paying their own expense. The suggestion is made, with reason, that the employes in this work might well be men and women who have passed the draft age, so as to leave the young men for service. The same rule might apply to the Y. M. C. A. work abroad.

According to a dispatch in the *Chinese Daily World* of San Francisco from its correspondent in Shanghai, the Twenty-Fourth Chinese Army Corps, composed of 15,000 picked troops, including several companies of engineers, commanded by Chinese graduates from American colleges, and an aviation corps, trained by Americans and French, is being mobilized for immediate departure to the European battle-front.

The Evangelical Seminary of Mexico is a fact, writes Prof. O. W. E. Cook in the *Christian Advocate* (Methodist). The new school is interdenominational, and was dedicated July 8 last. A well located and commodious building had been secured, with dormitory for 25 students. The seminary was said to be the first stone in the building of the first evangelical university in Mexico. Dr. John Howland, president and director, has been for thirty-five years a successful missionary of the American Board; Dr. William Wallace, who teaches the New Testament, has represented the Presbyterian Board in Mexico for a quarter century; and Professor Cook, of the Methodist Board North, a newcomer, teaches Christian philosophy and sociology. The school opened with 14 men in the classes.

### Shall Africa be Christian or Mohammedan?

This is the question discussed in the October number of *Men and Missions* by men who know about conditions in the Dark Continent. Moslem missionaries

are making great headway and thousands of the natives are being swept into the Mohammedan fold. Christian missionary organizations are being aroused to prevent further spread of an influence that they claim will make Africa worse off than she is today. A special text-book for the study of the problem is being circulated by all the Protestant denominations. The war is certain to produce great changes in Africa, indeed they are already taking place. The problem of industrial training in the interest of a sound Christian civilization is becoming a live question.

### Is He Found?

The most significant discovery in the recent development of the church has been the finding of the layman. He has found himself, and he has been discovered by the church. In this discovery lie the hope and promise of a great spiritual democracy. The age of priest-craft has forever gone. The layman has come to stay. With a newborn consciousness of personal responsibility, with a newborn vision of his duty with reference to the mission of the church, with a newborn realization of his own inherent priestly, prophetic, and kingly qualities as a son of God and as a joint heir with Christ of the gifts of God, he stands today asking as never before: "Lord, what wilt thou have me to do?" He thinks he is hearing the answer of his Lord in the cry of the world's need. He is offering himself for service. He is saying: "Here am I; send me."—*W. A. R. Goodwin.*

### The Greatest Obstacle

I asked a missionary once what was the greatest obstacle to the evangelization of the world. After carefully thinking over it, he replied: "I have no hesitancy in saying that the greatest single obstacle to the evangelization of the world is to be found in the home church and in the heart of the individual Christian." Not the perils of Africa, nor the bigotry and filth of Mohammedanism, but the indifference of church members.—*S. EARL TAYLOR.*

## FOOD CONSERVATION PAGE



This is a facsimile of the Food Administration pin. The wearer belongs to the patriots who are ready for wheatless, meatless, wasteless meals, as many as may be needed to feed our Allies and win the war for liberty.

One ounce of sugar less than usual a day would not be much of a sacrifice, but it would mean much of a saving. One ounce less a day would save 1,185,000 tons a year, and that would keep sugar plentiful and cheap for us and our Allies. Remember, and save your ounce.

This is a short year for wheat and a good one for potatoes. A baked potato equals a slice of wheat bread as food. Therefore, eat the baked potato and save the slice of bread.

America and her Allies must not run out of Wheat, Meat, or Fats. If they do the war is lost. Conservation in America will save starvation in Europe.

Not diminution but substitution — that is all food conservation asks. Bran meal muffins for breakfast and corn meal bread or johnny-cake for lunch will send wheat to the men in the trenches.

Two meatless meals each day would be a good thing for many and no injury to any.

Foodless and less food are two very different things. Some of us can afford to eat less food in order that none may be foodless.

"A War Food Message for the American Home" — a pocket booklet that you ought to carry, read, mark and inwardly digest — says: "Your Government does not want you to give up three square meals a day — or even one. All it asks is that you eat less of the foods that are so greatly needed by our armies, our Allies' armies and the people behind them, and more of the foods that are plentiful." Anyone who grumbles at that doesn't deserve one square meal a day.

Four things we must save — sugar, meat, milk, and wheat. Men cannot fight

unless they are fed. Every meatless, wheatless, sugarless meal helps to win the war and save our liberties and homes.

There are two great classes of foods:

1. Those that supply fuel or energy; and
2. Those that are necessary for bodily growth and repair.

If the Food Conservation propaganda can lodge this idea in people's minds and along with it the knowledge of a well-balanced diet, it will have conferred a lasting benefit upon the American digestion.

Eat less cake and pie, not only to save wheat and sugar for the world's needs, but to save your own health.

Growing children need whole milk, but grown people can drink skim milk, which is as rich in protein and mineral matter as whole milk.

Realize that there is a shortage in the milk supply owing to shortage and high prices of feed, leading to the killing of thousands of milk cows for meat. For the sake of the babies and children we must not waste a drop of milk.

A quart of milk gives as much energy as eleven ounces of sirloin steak or eight and a half eggs.

Drink skim milk, if an adult, and use it in cooking. Make cottage cheese of the sour milk. Cottage cheese is one of the best of foods.

The value of the Food Administration shows in many ways. For example, drought hits the cattlemen of the Southwest hard. Having the facts at command with regard to the cottonseed crop, the Food Administration is able at once to advise the cattlemen to buy their cottonseed cake only as it is needed; that the crop in sight is ample though late, and that by buying in lesser quantities at a time the demand will be less excessive and the prices correspondingly lower.

The families that filled out the weekly report card for two months acquired a habit of observation and conservation combined that will mean much for wise

economy and wholesome living in the future. If the report card had no other value, this would amply justify the campaign. If you have not gotten into line, start now, and go on till you have caught the habit.

Keep it in mind that food conservation is not for a few weeks, but a steady campaign that will last longer than the war. And it is something to be practiced, not simply talked about—something absolutely necessary for our success in the war.

There is a Paul question and a Peter question in the New Testament. The Paul question is, "Lord, what shall I do?" The Peter question is, "Lord, what shall this man do?" Food conservation comes up, and the Paul-man says, "Go, to; I must help feed the Allies, I will eat less wheat and meat; scrape the plate and save the scraps." The Peter-man says, "I am a patriot, but before I conserve I want to know what the other folks are going to do." Paul-man says, "I must help save to win the war." Peter-man says, "I should like to win the war, of course, but why should I eat corn-meal and send wheat abroad? Why isn't corn meal as good for the French as for us?" Morai: Paul-man is a patriot, Peter-man is a great help and comfort to the enemy, though doubtless he doesn't mean to be.

Meatless Tuesday and wheatless Wednesday have already gained nation-wide attention and observance. The public eating houses are reporting results and tons of food are being saved to send to our allies and armies. The Childs' restaurants throughout the country show that on each meatless Tuesday the saving in meats amounts to about seven tons in those establishments.

Let us say it over and over again: Food conservation does not ask for economy, but for substitution. It asks for saving only where there is waste. It calls for nothing worthy of the name of sacrifice, but opens the door for a splendid display of glad willingness to have a part in winning the war.

The Food Administration's license system went into operation November 1 under Presidential proclamations which affected all wholesalers, manufacturers, and other distributors of 20 staple food commodities. Retailers doing a business of more than \$100,000 a year must also take out a license.

### Buying the World's Sugar Supply

The Food Administration plans to buy practically all the cane sugar in the Western Hemisphere and control its use for ourselves and our allies. This means the purchase of an estimated crop of 7,000,000 tons, every pound of which will be controlled by the United States. It means also arrangements with the shipping boards and railroads to transport this immense tonnage to and from all parts of the world, except to the central powers.

Sugar is a vital necessity. To insure this country and its allies against a possible decrease in the crop next year there may be wholesale hoarding by our Government to guard against any future contingency. To do this our people will very likely be called upon to curtail their consumption of sugar in 1918 by 1,000,000 tons. As our normal consumption is 4,000,000 tons, this would mean a 25 per cent. reduction. But even then we should have far more sugar than our allies, with whom we ought to be willing and glad to share.

Such far-reaching and comprehensive plans as this will bring the people to realize the significance of the Food Administration, as well as the size of the problems with which it is dealing.

### A Moral and Ethical Question

The conservation of the food of the nation is no longer a problem merely of the farm and the market. It has become a question of public morals and ethics. Churches that have always preached self-denial, unselfishness and the restraint of appetite for the sake of others, have at this moment an opportunity for rendering service to the nation and to the world on lines with which they have long been familiar.

When a family, in order to render a national service, has been willing to forego meat or wheat bread at a certain number of meals, it has met an obligation which is distinctly moral, in that it has alleviated suffering, helped to feed starving children, and hastened the end of a terrible war. This fact, therefore, vitally relates the propagation of the principles of food conservation to the moral ethics of the churches in this critical hour of the nation's need.

All pastors, are urged to present this lofty phase of the subject to the people and to secure hearty cooperation in the work of the Department of Food Administration by all members of their congregations. The matter is serious and urgent.



# THE HELPING HAND

EDITED BY  
HELEN BARRETT MONTGOMERY

## WAYS IN WORKING

A valiant woman writes from a church where there are four hundred members and only thirty members of the missionary society, that she is going to have some copies of the "Book of Remembrance" and *Missions*, and sit at a little table during the next "Bazar" in the hope of talking missions, increasing subscriptions and getting prayer pledges.

\* \*

Miss Salisbury of St. Louis, Mich., writes about the plan which her Circle adopted two years ago.

Something over two years ago, we began a "Twenty Questions" contest, dividing our Circle equally with a leader for each side, and counting each answer reported as one point. The losing side was to entertain the winners at the close of the contest. The enclosed photo was taken at the first banquet.

Last year, as a part of the contest, we added one point for each response to Roll Call made with a committed scripture verse or a missionary news item from memory.

At the close of last year's work, instead of an entertainment given to the winning side, the whole Circle gave a party in the city park to our Cradle Roll babies and mothers.

We have enjoyed the "Twenty Questions" so much, we were greatly disappointed to find them absent from the November magazine, and hope it was a mistake and not a permanent change.

Our Circle has been making steady growth in both numbers and interest. In the last three years the membership

has more than doubled and the attendance has trebled, while subscriptions to *Missions* have quadrupled, so that now all but two or three of our twenty-five members take the magazine.

\* \*

Mrs. Wm. Rhoades of French Lick, Ind., writes of her interest in circulating "The Book of Remembrance" and in increasing the prayer life of the women. She says: "I pray daily for the president of the Northern Baptist Convention and for all our district and national leaders."

\* \*

From Mrs. Nott of Buffalo comes a heartening report of a 9 A.M. daily prayer time that is being observed by the ladies of the Emanuel church. Wherever they may be at this hour they unite their hearts in intercession. Blessed evidences of power are already manifest.

\* \*

The dear women in the Baptist Home in Washington, D. C., send their thankoffering for the support of a Bible woman, evangelistic work and distribution of the scripture. Their faith and love stimulate us all to nobler giving.

\* \*

In this time of world reconstruction it is exceedingly important that Christians be intelligent in regard to America's international relationships and policies. The World Alliance for International Friendship puts out some splendid study courses adapted for the use of men's clubs, women's mission circles, adult Bible classes, etc. It is not too much to expect that each

wideawake church will plan to have at least one such study or discussion group this winter. Two courses of study are offered, "A New Era in Human History," a four weeks' course in the principles and program of world reconstruction. Copies of the lesson book with questions for discussion, 10 cents, teacher's manual, 15 cents. The other course, "America and the Orient," 25 cents, leader's helps, 10 cents.

Send for catalog of literature and further information to Sidney L. Gulick, World Alliance for International Friendship, 165 E. 22d St., New York City.

\* \*

While attending the South Dakota State Convention I heard a wonderful story of faithful work told by Mrs. George Miller of Breckinridge:

"I came here as a homesteader nine years ago. I was the only woman for miles around, from November until March. Then settlers came in more and more until in three years we could have a social time. Then praying and hoping, I sent for the Easter programs gotten out by the Baptist Publication Society. I sent them to the homes asking the mothers to teach portions to their children and then on Easter Sunday to gather at my home for a program and picnic dinner. They came for miles around, some fifteen miles. At that time I found two Baptists. We talked the matter over and began to pray and talk of getting a man of God to come to us. Two years ago we petitioned Dr. Shaw to send some one, and now after five years of prayer and Easter gatherings we are to have a man to come."

#### Some Missionary Figuring

We have all been investing in Government Bonds, but perhaps few of us have realized the power of accumulation in the small sums. Let us figure it out in the interest of missions. Suppose each year one took out a bond for \$50.07 in the name of the W. A. B. F. M. S. and instead of drawing out the interest of 3½ per cent had it compounded and added to the principal. In fifteen years the bond and its accumulated interest would amount to \$1,000. In thirty years the sum of a yearly payment compounded at 3½ per cent becomes sixty times as much as the single annual

payment; in forty-five years one hundred times as great as each single payment.

Suppose you desire to give \$1,000 to the Woman's American Baptist Foreign Mission Society as a memorial to a beloved wife or mother or sister who has poured her life into its service. Anyone who can save \$82.36 a year (\$1.58 each week) and allow these annual payments to accumulate, compounding the interest at 3½ per cent, can have one thousand dollars to give at the end of ten years. How wonderfully little sums of money mount up. Miss Leavis has been bravely struggling to raise an endowment for the Society of \$100,000. She asks women to send her \$1.00 toward this, or to renew their magazine subscriptions through her. She gives all the agent's commission she receives. In three years she has received about \$1,000. If this amount could be increased to \$1,000 annually in thirty years we should have \$60,000 and in 45 years \$100,000. Miss Leavis' faith will be rewarded; little by little the fund will grow, until some day there will be \$100,000 bringing its regular interest into the treasury just because a beautiful Baptist girl dared to begin with small things and put the little sums at interest.

Perhaps some one may like to give a Liberty Bond to help toward this endowment fund. It will go right on growing as the interest is compounded.

Money or magazine subscriptions may be sent with absolute confidence to Miss May G. Leavis, West Medford, Mass.

#### A Shining Example

In an interesting article in the October number of "Pearl of the Orient," Miss Anna V. Johnson, of Iloilo, P. I., tells what the schoolgirls there are doing to help the war-suffering children of Europe. She says:

Shortly after opening the school this summer, I told our girls about the thousands of hungry children in Europe who cannot get enough food on account of the war. They all wanted to do something for the sufferers, but they have very little money, and cannot earn any because they must attend school.

I said, "Suppose tomorrow morning when you wake up, some of those children should stand in front of our door reaching

out their thin little hands to you. Can you think of anything that you could do for them or give them? You cannot see them, but they are there just the same."

The smallest girl in the school jumped up and said, "I know what I would do. I would give her half of my bread and coffee." And others said, "Yes, we could give them half of our food."

Then somebody else said, "We can get along with three pieces of bread, and save the money for the fourth piece and send it to those little children." For breakfast the girls in the Training School were getting four small breads and a cup of ginger coffee.

The breads are really very small, and one day one of the new girls remarked that they were growing smaller and smaller, and that three pieces wasn't very much. One of the senior girls promptly reminded her of those who have a good deal less and who have not grumbled, but grown "fat" on it.

#### "Our Work in the Orient"

##### Question Box

Answers to the November questions did not come in time for the December number owing to inevitable delays. It is hoped that hereafter each number may contain the questions.

Mrs. R. J. Davis of Salem, Mass., sent in a clever series of rhymed answers that space does not permit us to publish. The first lists of correct answers were submitted by Mrs. F. M. Myers, Loraine, Ohio, and Miss Ella E. Eaton, Meredith, N. H.

The new series of questions is as follows:

1. What per cent of the Baptist churches in Burma are entirely self-supporting?

2. Some boys who stayed after church to organize a prayer meeting of their own.

3. Children that gave up their Christmas tree, and spent the money for needy children, and the Red Cross fund for Belgian relief.

5. A girl of twenty-two who had refused seventeen offers of marriage because she had determined to marry none but a Christian, and whose faith was rewarded gloriously.

6. Three lepers studying the Bible with a view to doing personal work among the lepers in the Government hospital.

7. A group of girls, bare-headed, bare-footed, carrying all their little possessions in a bundle on their backs, who are walking on a narrow mountain path a journey of five days in order to get to school.

8. Two pretty girls called to the colors, where, when, how?

9. Four women whom men appointed as delegates to attend an annual conference.

10. Where a victrola brought good cheer to the Gold Dust twins.

11. Four lovely girls compelled to sign a pledge that they would not become Christians, before their parents would allow them to come to school.

12. A male nurse in a Christian hospital who was healed in answer to prayer.

*Note.*—Answers to these questions are found in *Our Work in the Orient*, the illustrated annual report of the work of the W. A. B. F. M. S., 15 cents.

Literature Dept., Ford Building, Boston, Room 706, or 450 E. 30th St., Chicago, or at district literature bureau.

#### Helping Washington

BY MCLENDBURGH WILSON

Think that Washington is slow?  
Saints above!  
Want to get 'em on the go?  
Want to shove?

Want to hurry up the fight?  
Speed it far?  
You can push with all your might  
Where you are.

Want to help for woe or weal?  
Listen, Bub:  
Put your shoulder to the wheel,  
Not the hub.

These verses found in a current newspaper have a foreign mission application (almost anything has, I find). Putting our shoulders to the big rim of our missionary wheel out there in foreign lands makes the hub at home spin faster. Using another figure it has been said that the rising tide of foreign missions will lift every ship in the harbor.

A lecturer recently spoke of China as "a country practically creedless, priestless, templeless."

## THE LORD'S REMEMBRANCERS

### A Prayer

**O** GOD of Israel, who wentest forth before thy people, so that kings with their armies did flee, and were discomfited, we beseech Thee to bless our country with Thy abiding presence, and to lead us in the paths of righteousness and honor till glory shall dwell in our land.

Especially do we pray Thee, O Lord, for the army and navy of these United States. Cover their heads in the day of battle. Heal the sick. Recover the wounded. Protect the prisoners. Comfort and sustain those who mourn for the fallen. And, above all, grant that each one may be a soldier of Christ and have the victory over all his spiritual enemies.

Guide with Thy counsel those in authority over us, that there may be wise and adequate provision for our great responsibilities.

Make wars to cease in all the world, and hasten the appearing and the Kingdom of that Prince of Peace, in whose Name and for whose glory we offer these petitions, Thy Son our Saviour Jesus Christ. Amen.

### Prayer's Helpfulness

No one has such great responsibility but that those of least responsibility can help him. And we can help the greatest to do what they never could do but for our help. For we can pray. And prayer is the greatest service that any human being can render. If we know some one to whom God has intrusted the most important and difficult kind of work, let us remember this:

"I like to feel in all the work  
Thou hast to do,  
That I, by lifting hands of prayer,  
May help thee too."

Is it too much, even, to say that we can help God Himself by our prayer? For when God asks us to pray, does He not, in the mystery of His sovereign will,

choose to limit Himself by our prayers? Then if we fail to pray as He directs, He is hindered. If we pray according to His Spirit, we are, as has been well said, "releasing the energies of God." And so of our friends, and of Christian workers whom we have never met but of whom we may know; let us be helpers together by prayer of all with whom we may thus have this vital fellowship. The real "doers of the Word" are the intercessors. — *Sunday School Times*.

Knowledge Thou hast lent.

But, Lord, the will — there lies our bitter need; Give us to build above the deep intent,

The deed, the deed.

### A Message to Women Who Pray

In these critical days when our denomination faces a challenge such as it has never known before, the outcome depends most of all on the mobilizing of our prayer forces. There is money enough, men enough, love enough to meet the vast opportunities and new responsibilities if only the church can be brought to face the issue.

Will not all who read these words begin at once if they have not already begun, to gather in little groups weekly for intercessory prayer, to daily in the secret place of prayer present our need to God, to definitely ask for the actual needs of the missionary enterprise, local, state, national and world-wide.

Pray for a new loyalty to the Lord Jesus.

Pray for a new vision of the spiritual needs of the world.

Pray for a new spirit of sacrificial giving.

Pray for missionary recruits.

Pray that money to send them out may be given.

Pray that there may be no debt on any society.

Pray that Pastors may be baptized with power.

Pray that the spirit of sacrifice may possess the church.



## Casimah

BY DR. LENA A. BENJAMIN, OF NELLORE

CASIMAH is her name, but it is very seldom we ever hear it or speak it. She is to us, to our nurses, and to the whole compound, Nani (grandmother). She lives with a young boy, now about 17, a grand-nephew, I believe, in a little mud house just over the back wall of our compound.

When Miss Gerow (now Dr. Gerow) and I first came to Nellore to live, this old woman had a buffalo, which continually strayed into our compound, trampled the garden, and did a great deal of mischief. (That was before the good friends at home gave us a wall.) We remonstrated with her repeatedly, and one day feeling desperate, I told her that the next time her buffalo came into the compound I should send it to the pound. It wasn't long before I had to carry out my threat. And it was one of the hardest tasks I have ever done. The poor old woman came and threw herself at my feet and begged me to relent. And it was with the greatest difficulty that I compelled myself to be obdurate. But I sent the animal off, feeling like a criminal while I did so. But long afterward I discovered that I had accomplished more than I had intended. I thought to stop the depredations of the buffalo, and I did. But more than that, I established a reputation for veracity.

Old Nani has been a constant attendant at the hospital from the time we first opened the dispensary. It is a rare thing for a day to pass without a visit from her, and usually she comes in the morning and again in the afternoon.

Often when someone has come for me to make a visit in his home, and I have said that I would come at a certain hour, and, rating my word at the Hindu standard, the messenger has been waiting around to see that I did it, I have heard Nani say.

"What you waiting for? Didn't she say she would come? Go on home! When she says she'll do anything, she'll do it."

So the incident with the buffalo has saved us much annoyance in more ways than one.

Nani has served us many years as an interpreter. Unfortunately we do not understand Hindustani, and many of the

Mohammedan women, who constitute about one-third the number of our dispensary patients, do not speak Telugu. But Nani speaks both. She is almost always present during dispensary hours, and is a good interpreter. If at any time during the day Mohammedan patients come in and I need her help, I send for her, and she always comes cheerfully. I have often thought that were she not a voluntary worker, we would have to hire her, for it would be hard indeed to get along without her.

She not only interprets, but she has splendid good sense and is always ready to give advice. Frequently we ask her to talk with certain patients who need operations, and who are afraid. She not only inspires them and their relatives with courage, but frequently she comes into the operating room with them, stays by while the anæsthetic is being administered, and then squats down in the corner out of the way and stays the operation out. She has been a big aid to us in this way.

Her husband was a prominent man in his day, and she herself, tho now very poor, is a woman of education (she reads both Hindustani and Arabic), and she has a good deal of influence in the town and in the villages, among the Mohammedan people. Whenever she hears of any one's being sick she sends word for them to come to the hospital, and a number of times I have known her to go off ten or even twenty miles into the country, and insist on bringing some poor sick woman in to us.

She is a regular attendant at prayers. She listens with real interest. She especially loves our Christian hymns and has several favorites that she frequently asks for. She consents to everything of Christian doctrine, except the deity of Christ. She is a devout old woman, and very punctilious about saying her prayers in the prescribed way, and at the proper times according to the dictates of her own religion. Pray for her, that her constant association with us who bear the Master's name, that her daily attendance at prayer and the reading of His word, may not be in vain, but that she may come to know Him, who is the true Prophet, the Son of God.

*Why wouldn't just such a study as this be a very great thing for some of our bright W. W. G. Chapters? We need to study the Bible in these days as never before*

#### How Huchow Girls Study the Bible

An interesting letter from Mary Jones to some of her girl friends in Ohio describes an exercise which some of the pupils in Huchow gave at a public performance during commencement week. During the year this grade had been studying their Bible lessons from the earlier books of the Old Testament and from Hebrews in the New Testament:

"When we came to a description of the tabernacle I suggested to the class that they make exact drawings of models of all the parts. So in bamboo, pasteboard, paper and cloth every part was made according to dimensions given in the Bible, a cubit being reduced to a half inch. This had all been completed and was indeed very fully and exactly carried out when, three weeks before school closed, I asked them if they would not like to remake the whole tabernacle and then give a 'demonstration' or 'explanation' before our pastor and deacons. They went to work with a will and the linen curtains and hangings, the red ram's skin, cloth of goat hair and outside covering were all completed by the time the brass worker, carpenter, etc., had their parts completed from the patterns given them. In every place that brass was called for we used it but of course the silver and gold were a little more difficult proposition. The hooks on the posts are of silver but the sockets are pewter. For our solid gold as well as what was to be covered with gold we for most part used a gold leaf that costs a little over \$2 for about 200 square inches. This was then covered with a clear lacquer making it durable. The fifty brass fasteners were made on the one cover, but on the one that called for gold we made but one solid gold fastening and say the others should be similar. You will notice that the Bible gives dimensions for nearly everything mentioned in connection with the tabernacle. What is not given the girls made out of their own imaginations, e. g., the fire pans, tongs, laver, etc., and only the lamp and the cherubim were copied ideas. We prepared a big green platform—a little greener I fear than the grass some times of the year where they

camped and traveled—and when the brass posts were set up and the white curtains hung enclosing the court with its brass altar and laver, and then the tabernacle set in place with its covers all held firmly by brass stakes, it all looked very pretty.

When it came later to giving the public talk we divided into four parts the ground to be covered. The first girl gave a talk beginning with the promise to Abraham, trying to show something of the 'why' as well as the 'when' and 'how' of the building of the tabernacle. She told how the material was collected and work done by Israel and how they marched and the order of the encampment, having a great array of little paper tents and standards to show the location of the tribes surrounding the tabernacle. The second girl gave a description of the court, dwelling chiefly on the altar of burnt offerings and its services and the laver. The third girl talked on the holy place and the fourth on the Holy of Holies. I'm sure these girls gained a much clearer idea of the holiness of God by their study of those Old Testament books and of what He requires of us than they had ever had before, and then the study of Hebrews gave them such an understanding of how Christ is our High Priest and fulfilled all that was foreshadowed in the old service as they never could have gotten if they had not made the study in this way. It was a study which this class enjoyed and in which they worked together beautifully, so you see it will have its influence on them in future team work. I am sure, too, that in all this the spiritual benefit to the class has not been a little. They see much more of what our privileges are in Christ and what is necessary in us to enter into these. This was so much enjoyed and appreciated by the pastor and deacons that they asked for it to be given again on the following Sunday, this time before the combined congregations of the two churches in the city. This was done and I wish you could have been here to have seen and felt the interest manifested by all, even if you could not have heard what was being said. Then after the service you might have enjoyed going up to the platform with the others to examine all this hand-work."

## All in All

"Yea, thro' life, death, thro' sorrow and thro' sinning,  
 Christ will suffice us, for He hath sufficed.  
 Christ is the end as Christ was the beginning,  
 Christ the beginning for the end is Christ."

## From a Busy Doctor's Note Book

BY ANNA DEGENRING

Not long ago I was called to a village about seven miles out from Nellore to attend a woman in confinement. It is against Indian principles to tell you of difficulties in advance, so we started out confidently in the carriage but soon came to a place where the road was flooded. The man who had come for me said that it was impossible to go further by carriage, but that his own *jutka* was waiting to take me the rest of the way. The *jutka* was a crude two-wheeled springless cart with slats in the bottom about four inches apart. We started through the water. At one minute I had to hold on tight to keep from slipping out behind; the next I was nearly pitched on my head as the car lurched forward. We finally regained the firm road and then came to another stream.

"How deep is it?" I asked, peering anxiously out over the swirling water.

"We will show you," replied the master of the cart.

In a moment the water began to ooze up between the slats that formed the bottom of the *jutka*, and then just as I expected to get thoroughly wet, the coolies picked up the wagon with me in it and carried it across on their shoulders.

The patient was in the home of a rich caste farmer. After I had attended her, and had eaten my rice and curry, I started for home. As I wanted to avoid another ride in that two-wheeled implement of torture, I asked the man if there were not a roundabout way which I could go. He told me a way, and once more we came to the river. It looked so shallow and harmless that I, in my ignorance, decided to wade.

I took off my shoes and stockings and handed them to my Bible woman, who had attended me, so that my hands could be free to hold up my skirt. My first step told me my mistake. A coolie came to

my assistance and I held on to him as tightly as I have held on to any one and got safely to the middle of the stream. Suddenly I heard a scream and turned to look. To my dismay I saw one of my shoes and stockings floating down stream. I shouted for a coolie to get it, but he said:

"I can't, the water is over my head."

I had visions of my return home, riding barefooted in a victoria, and I a doctor! I just stood in midstream and laughed and laughed, the coolies and the Bible woman joining in the chorus. When I was safely over I proceeded to walk to the road over a gravel path. 'Tis needless to say I touched the ground gently, as my feelings were very tender. My progress was slow but graceful! After I reached our carriage I put on my remaining shoe and stocking, hiding my bare foot under my skirt. I was glad I met no one I knew! The hospital treasury gained by thirty rupees, and I was out a pair of shoes.

We had such a sad experience last week. The niece of the richest man in the district was *very* ill. They called me and I told them she must come to the hospital, and although she was very, very ill I thought she would get well. She was in a dreadful condition but we brought her safely thro' her most trying time.

Four days after her little boy was born I told them she was still very ill, and if they would like I would consult with any qualified person they chose to call. They left it to me, so I called a friend who was an American physician and fully qualified, and a woman of large experience. She assured them that everything was being done for the patient, and things looked very hopeful. She was getting along beautifully when they got impatient and took her home. I told them they were taking away the woman's one chance—if she went home she would die, but home she went! In the next two days they had six different native doctors; the last one steamed her and she died during the performance.

We all felt so sad because it was such a needless death. Our nurses who had taken care of her went home with her, and remained after they called in native practitioners. They said that the crying,

beating their heads against the wall, and utter hopelessness were too terrible to witness. What good was all their wealth? Christianity a failure? Christianity a myth? Come and see the utter despair of the Hindu at such a time, and contrast it with the tender sorrow of the Christian who looks forward to seeing his loved one again. I thank God for the hope we have in Christ.

#### A Successful Summer School

Emma Campbell of Kaying writes:

The summer school was an experiment and proved successful, for while our women have so much responsibility for field and house work, we enrolled forty women during the four weeks. These attended from three to twenty days each. A Bible-woman from the farthest out-station, Shak-Chin, came, bringing ten women with her. One of the ten was a little old woman whom they had found keeping a little tea-house by the roadside; she had never even heard of Christianity until this little company of women stopped there for a cup of tea and persuaded her to come down with them. No one enjoyed the experience more than she, nor listened more intently. One woman was so impressed that she arranged to send her daughter-in-law to us for schooling, and others went home hoping to send young women relatives to us soon. The classes had to be adapted to those who could read, to those who wanted to learn to read, and to those who were too old or whose eyesight was too poor to allow them to read.

The class which proved most fruitful in results was one which dealt with the superstitions which hinder our women most in living the Christian life. One by one, these superstitions were taken up and exposed to the light of Christ's teachings, so that many of the women made confessions and repented of things they had been doing more or less ignorantly. It requires a sympathetic, consecrated native worker to teach such a class as that, but we have just such a one who is thoroughly acquainted with the practices of the fortune-tellers, geomancers, temple worship and all the local heathen practices. One woman said, "I know now why my heart has been so heavy, it has been because I

have been burning incense for others who were not Christians, and God has not been pleased." One woman said she must go home to look after her fruit crop, but the other women persuaded her to rent her crop on shares so as not to miss the class. Another said, "I am not praying for anything else just now but for the ability to learn and remember what I am getting in this class."

✱

#### "Get Somebody Else"

The Lord had a job for me, but I had so much to do,  
I said: "You get somebody else, or wait till I get through."  
I don't know how the Lord came out, but he seemed to get along;  
But I felt kinda sneakin' like, 'cause I know'd I done him wrong.  
One day I needed the Lord; needed him myself, needed him right away;  
And he never answered me at all, but I could hear him say,  
Down in my accusin' heart, "Nigger, I'se got too much to do;  
You get somebody else, or wait till I get through."  
Now when the Lord he have a job for me, I never tries to shirk;  
I drops what I have on hand and does the good Lord's work;  
And my affairs can run along, or wait till I get through.  
Nobody else can do the job that God's marked out for you.

— PAUL LAWRENCE DUNBAR.

#### Death of Miss H. E. Hawkes

The death of Miss Harriet E. Hawkes, at Battle Creek, Mich., Nov. 11, 1917, deprives the Woman's Society of one of its most earnest workers, and the Karens, whom she taught for many years, of a beloved friend. Miss Hawkes, who was in her sixty-first year, was the first representative of the Woman's Society to Shwegyin, Burma. She had been home on furlough since 1915. As a student volunteer, she was appointed in 1888 to Bassein, Burma, where she rendered most valuable service as a teacher in a mission school for girls, until she was transferred in 1895 to the Shwegyin Mission with which she was connected until her death. When two workers at Nyaunglebin had to return to America, Miss Hawkes and Miss Petheram cheerfully undertook the supervision of the schools at the two stations, about twenty miles apart. As senior missionary, Miss Hawkes had charge of the stations, and many other matters not connected with the schools devolved upon her. In response to the appeal of the Karens of the Salween District for teachers, Miss Hawkes and Miss Watson were sent to them in 1904. Among these people the two teachers worked untiringly and devotedly. Miss Hawkes also spent two years teaching at Papun.



## SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

### Our Immediate Foreign Mission Program

How I wish you could all have attended the stirring meeting at Northfield in November of our Executive Committee, in conjunction with the Board of the A. B. F. M. S. There we were faced by the two horns of what we would not allow to become a dilemma, but, trusting in God, converted into a challenge.

On the one side were the stern facts of the great increase in the cost of Foreign Mission work due to the war. On the other were the wonderful opportunities for advance, and the increased necessity for the extension of Christian teaching, also more or less outcomes of the war.

The increased cost is made up of many factors. There is the difference in the value of gold. In China it has only a little more than half its usual value. For this reason, added to the greatly increased cost of living, we must for the present supplement the salaries of many missionaries. Building is about doubled in cost, and while everything which can wait is being put over to the end of the war, some things must be done now. Every phase of the work costs more than its normal amount. Summing it all up, this year the same amount of work will cost our two Foreign Mission Societies at least \$200,000 more than it cost last year.

On the other hand are the great opportunities urging us on. It was because of Christian influence on the thought of India that her native rulers came to the help of Great Britain early in the war. Because of this loyalty, England will greatly extend education in India when the war is over. Thousands of teachers will be needed. Shall they be Christian? Consider their opportunities. Mission schools are the chief source of a most inadequate supply. They should be greatly enlarged to meet the wonderful opportunities before them. The mass movements of India are going on with no

diminution. "The war has made India more ready than ever for evangelization. There is no place in the world where America can so mightily lead people toward democracy as in this great empire. Fifty million of India's masses must look to America for social and spiritual emancipation. Now is the time to win them for Christ."

On the northern borders of Burma are thousands upon thousands of primitive peoples ready and waiting for the Gospel, and they are solely our Baptist responsibility. If we fail to get the message to them, no one else will take it. It is our territory.

China is a republic today because of American Mission Schools. English missionaries realize that if they had done the educational work which America has done, the young Chinese leaders trained in her schools would have established a constitutional monarchy rather than a republic. Shall we, who are responsible for the democratic form of government in China, not see to it that it is undergirded by the principles and permeated by the spirit of Christianity?

Japan is undoubtedly to be the leader of the Orient. Shall she be a Christian or an atheistic leader? The answer lies with the Christian people of America. Room fails to speak of the struggle in Africa between Mohammedanism and Christianity, or to even refer to the many doors in Europe which will be open to us when the war is over.

In the face of all these conditions, what could these two Boards of men and women depending upon God do but accept the challenge, and say, in the spirit of Joshua of old, we will speak to the Baptist people that they go forward!

A campaign for advance work is on. You will hear of it. When you hear, enlist.

Of course it will call for sacrifice. The

work cannot be done unless every *true* Christian man and woman, young and old, in the Baptist denomination helps. It means that just now, when the war is calling upon us for extra service and large gifts of money, we must also give extra time, strength and money for the prosecution of our denominational religious work. This extra time and strength and money we must take from the less essential things in our lives and devote them to this greatly essential thing. Why should we try to save money now? Posters in the last Liberty Loan Campaign read, "What will your money be worth anyway if we don't win the war?" What is our religion worth if we do not win the world to Christ? "He that saveth his life shall lose it. He that loseth his life for my sake, the same shall save it."

We have given our sons to save Christian civilization. Can we not understand the attitude of God as Paul pictures it to us in the words, "He that spared not His son, how shall he not with him also freely give us all things?" Shall we not give all things in His noble service?

#### A Word of Chat

Don't forget "Missions in the Sunday School" for the period from now till Easter. The material is most interesting. Samples have been sent to your Church. See that they are used. You can get the material free from Wm. B. Lippard, Ford Building, Boston, Mass.; Miss Frances K. Burr, 450 E. 30th Street, Chicago; or Missionary Education Rooms, 23 E. 26th Street, New York.

Our goal this year is 2,800 schools studying Missions. Last year we had 2,233. Three Districts reached their individual goals last year—Columbia River, East Central and Northwestern. Will not each woman who reads this see to it that her District wins this year?

In this issue you will find the program for the Day of Prayer, February 8.

Please read it thoughtfully, and prepare now to observe the day in your Circle. I know every woman is busy this year, but—every Christian woman *must* pray, and there is such strength in united prayer. Do not let the day go by with no notice. Even if only a few women can gather in

some one's home, do that. Make the company larger if you can, but in some way come together and pray for the accomplishment of God's purposes upon earth, for the support and strengthening of God's work. If ever this sad world needed prayer, is it not now? Let us have on February 8th a band of praying women stretching away across our great country. Will you plan now to save this day for united prayer?

#### A Leper's Christmas Poem

While the following beautiful verse by Nagata San, the Leper Poet, did not find place as intended in our Christmas issue, it is not too late to catch its spirit and carry it into the new year. Reflect, as you read, that the poet is a leper, and let the lines convey his joy:

##### ON CHRISTMAS

The yoke of the heavy laden,  
The tears of the soul in sin,  
I have lost today  
In the joy of the Way  
That my Saviour was born to win.

From the same leper colony comes an item telling of the fine action of the lepers on Christmas. The missionary had ten rupees (about \$3.20) to add to the little Christmas treat, and when he asked the lepers how they wished him to spend it, whether for sweets or fruit, they said, "First take out five rupees and add to our collection of yesterday (at the Sabbath service) for the poor Belgian children!" That made eleven rupees and eight annas they sent, and they had a very happy Christmas day and enjoyed much the gifts they got. One-half to the Belgian children! What an example. How much did you divide on Christmas with the Armenian children who are starving?

\* \* \* \*

A missionary who returned to China recently after her furlough in the home land took new strains of sheep, cows and poultry to help improve the meat and milk supply.

Rev. Wm. Fairfield has made a study of recent conversions in a Chinese city. He finds that out of ninety-nine recent conversions in Tarku fifty resulted from the work of the hospital.

## A Day of Prayer — February 8, 1918

## WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

## THE CALL

Never before has our Day of Prayer found us in such a world crisis. Let us approach it not as a matter of form, but as an opportunity for laying hold upon God's power. Let us make it a day of resolutely facing the world situation, political and spiritual; a day wherein we rise to a new level of consecration and service. Let each prepare herself by choosing some topic, about which she will read, and think and pray, so that when the Day of Prayer shall come, we all praying with one accord shall prevail before God.

## I. THE WORLD STRUGGLE

"Ye shall know the truth,  
and the truth shall make you free."

John 8 : 32.

Christ for the World We Sing. (Missionary Hymnal, page 57.)

Ephesians 6 : 10-12:

"Be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the Heavenly places."

Why we are at War.

(Messages of President Wilson. See files in Public Library.)

Prayer for Our Country.

(See Fosdick's, "The Challenge of the Present Crisis," page 46.)

The Christian's Attitude in this War.

(In preparation read Fosdick's "The Challenge of the Present Crisis.")

Prayer for Germany.

("The Challenge," etc., page 54.)

When Wilt Thou Save the People. (Read or Sung.)

Missionary Hymnal, page 28; also November MISSIONS, page 743.

PRAYER. (Let all engage in silent prayer while leader reads the themes, pausing after each theme.)

That justice and righteousness may prevail on the earth.

That the leaders in the struggle for world freedom may be united, clear in thought and action, striving to do God's will.

For the non-Christian nations, that through all the confusion of the world struggle they may discern true Christianity and advance toward it.

For the men in army and navy, in training or in service.

For the ministry of the Red Cross, Y. M. C. A. and kindred agencies.

That world brotherhood may become a reality.

"One is your Master and all ye are brethren."

Matt. 23 : 8.

Watchman Tell Us of the Night. (Missionary Hymnal, page 64.)

## II. OUR FOREIGN MISSION WORK

Why Foreign Missions Gifts must be continued during the war. (Leaflet.)

Ephesians 6 : 18-20:

"With all prayer and supplication praying at all seasons in the spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains, that in it I may speak boldly as I ought to speak."

## THANKSGIVING

(Although this appears a long section, it will be full of interest if conducted according to the following suggestion: Assign in advance to different members these calls for thanksgiving or requests for prayer. On the Day of Prayer follow the order of the Program, each member, unannounced, speaking briefly with reference to the topic assigned her, or offering a short prayer, or simply reading her topic thoughtfully and prayerfully.)

"Wherefore our heavenly Father,  
We do not fear to pray  
For the little needs and longing  
That fill our every day."

Thanksgiving for Missionaries crowned:

Miss Ella M. Butts, March 1, O. O. (*Our Work in the Orient*, p. 113, and July MISSIONS, p. 562.)

Miss Elizabeth Lawrence, March 3 (*Our Work in the Orient*, p. 242, June MISSIONS, 482.)

Miss Sarah J. Higby, July 23, 1917, October MISSIONS, p. 732. (Her request, O.O. 46.)

Mrs. R. E. Price, August 19, 1917, November MISSIONS, p. 821.

Miss Harriet Hawkes, November 11, 1917, January MISSIONS.

Thanksgiving for Missionaries called and commissioned:

New Recruits of your District. (Refer to list in O. O., 232-234; also the following appointed since the list was printed):

Miss Carrie Hesseltine, West Central District, a teacher for Toungoo, Burma.

Martha J. Gifford, New York District, a doctor for Moulmein, Burma.

Miss Lydia Brown, West Central District, who was on her way to China a month after

the call came to her to organize and conduct the music department of Ginling College.  
Miss Jean Gates, Rocky Mountain District, a nurse for East China.  
Carrie Slaght, New York District, a doctor, for West China.

Thanksgiving for answers to prayers which we have offered in response to requests in the 1917 Book of Remembrance:

**Missionaries:**

"Julia E. Parrott, — that her health be restored and she be permitted to return to her work in Mandalay, Burma." (Has been a year on the field with health continually improving.)

"Mrs. Emma I. Upcraft, — that God will direct her as she returns to the place where she is most needed." (For answer, see O. O., 141, and Nov. Missions, p. 777.)

"Miss Alice Bixby, — that health may be restored. (She has returned to Japan in good health.)

"Mrs. Axling, — that she may have strength for her big work, and that a helper may be found." (Ruby Anderson, Mrs. Axling's niece, now helping her in Tokyo, is the answer.)

"Miss Dorcas Whitaker, — that she may be permitted to return to her work in India." (She sailed September 15, 1917, for the Medical work in Markapur.)

Equipment for which we prayed, now provided:

"A dwelling-house for the single women missionaries at Tavoy."

"A dormitory for the Girls' School and a home for the medical work at Suifu."

"A new building for Kemmendine School, Tangoon, Burma."

"A much needed building for the school at Unkung, China."

"Money for an addition to the school at Kinwha, China."

(As we give thanks for these answers to things noted in the 1917 Book of Remembrance, shall we not with faith unite day by day in prayer for the things noted in 1918 Book of Remembrance?)

Thanksgiving for the following good things reported by Missionaries:

That a roof sleeping porch is provided for Susan Roberts at Ongole.

That the government has sanctioned the plan for the Industrial department at Ongole. The children work half time at congenial labor, and give half time to study.

For the high school department organized at Mandalay with fifteen girls, in charge of Alice Thayer.

For the completion of the school building at Kaying.

For the coming to Christ during the year of five young women in the Normal School at Morioka.

For the many faithful, earnest Christians, teachers and Bible women.

For "The many beautiful women at home in our society." (This is given by a missionary as one of her causes of Thanksgiving.)

Thanksgiving for Prayer Bands on our Mission fields:

(See *Our Work in the Orient*.)

Kindergartners, p. 144; Boys, p. 12; School Children, pp. 10-17; Women, p. 38.

**SUPPLICATION**

Prayers requested in "Our Work in the Orient":

For heathen villages. 46.

For women of influence. 48, 118.

For fellow women of India. 97.

For hospital work. 98.

For the girls of Burma. 46.

Prayer requested by friends at home:

For Dr. Weaver in the new medical work at Palmur.

For Hattie Price as she becomes principal of Kemmendine, as Miss Sutherland returns on furlough.

For health and helpers for Miss Traver, Swatow.

For a home for the Kindergarten at Iloilo.

For money for land and high school buildings, Ningpo.

That a Hindu holding the deed to a lot adjoining the hospital in Palmur may consent to transfer it to the mission.

That an asbestos or tile roof may be substituted for the present heat-holding iron roof, for Mrs. Elliott at Mandalay.

For a dormitory and gymnasium for the Union Girl's School at Hangchow, China.

For a new building for Mr. and Mrs. Topping's work in Morioko, Japan.

For a chapel in Jaro, P. I.

For our missionaries kept at home by ill health or family needs, — that they may "rest in the Lord and wait patiently for him."

For missionaries doing deputation work.

For missionaries studying at home, — that their studies may be useful to the cause and a pleasure to themselves.

For the safe travel of missionaries on the sea, and in West China, where desperate robber bands infest the roads.

For missionaries working alone.

**III. GOD'S CHALLENGE TO HIS CHILDREN**

**TO SERVICE**

Hark, the Voice of Jesus Calling. (Missionary Hymnal, page 27.)

"Across the pathway of activity of our ordinary lives, War writes its flaming question-mark.

In tones that cannot be drowned, it cries:

"Millions of men across the water are giving their lives in the service of an ideal. For what are you giving your life?

"Men are dying gladly abroad," it cries — "dying in their twenties and thirties to make



this world a better place in which to live. What are you doing to make it better?"

There was need enough for such questions.

We have lived for many years in the atmosphere of "Do and Get." We were immersed in that atmosphere a year ago, when we prayed that we might be spared the bitterness of war, which would interfere with our doing and our getting.

Today that atmosphere is clearing. We are learning—some of us at least—that he who seeks to save his life by thinking only of himself finds in the end that what he has saved is not worth saving. That he truly *finds his life who first loses it in the service of a great ideal.*"

BRUCE BARTON.

#### CONSIDER:

One hundred new missionaries are needed in our Society in the next three years. Volunteers are wanted. Places are open for trained women,—teachers especially, nurses, doctors. The response to such calls must come from young women. No others could be sent. In view of this need and of the need for Christian service of all kinds in home, church and community, let us pray for our World Wide Guild. Referring to a W. W. G. house party last summer, a leader said, "Thank God for the fifty splendid girls who attended, for the definite decisions made at our closing consecration service, for the resulting growth in missionary interest throughout the district."

Another leader says: "Pray that the women of our district may approach the work of world wide missions this year as though it were given them from the hands of the King. His name is upon it. May they realize it."

"Whatsoever he saith unto you, do it."

Pray that each of us may recognize and accept the service to which he calls us.

"Pray, ye, therefore, the Lord of harvest that he send forth laborers in his harvest."

#### TO GIVE

See what the Burmese Christians call the Five Year Program, O. O., 50, 127. Our Five Year Program, prepared in time of peace, is now inadequate. The mere maintenance of our present work demands far larger sums of money under war conditions. The opportunities for advance are marvelous. (See January and February MISSIONS.) Therefore,—

Pray for new standards of giving.

Pray for a new spirit of sacrifice.

#### TO DEEPEN THE SPIRITUAL LIFE

The Challenge of the Present Crisis (Fosdick, pages 97-99.)

We are at War. (Nov. MISSIONS, p. 756.)

In behalf of the Kingdom of God.

For centuries the battle for God's Kingdom has been on.

Do we realize it? Compare the zeal with which we have waged this with the energy with which we are waging our national war. It is time to awake.

Arm of the Lord, Awake, Awake. Missionary Hymnal, page 23.

#### THINK PRAY DO

Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand, therefore." (Ephesians 6 : 13.)

NOTE: Material needed to carry out this program may be ordered from the Publication Department, 450 East 30th Street, Chicago.

Day of Prayer Program, 1 cent a copy; 10 cents a dozen; 75 cents a hundred.

Why Foreign Mission Gifts must be continued. Free.

Book of Remembrance, 25 cents a copy, \$2.40 a dozen.

Our Work in the Orient, 15 cents a copy.

Missionary Hymnal, 15 cents a copy.

The Challenge of the Present Crisis. (Henry Emerson Fosdick, 50 cents, postage additional.)

### WAITING AFRICA

Passing along a native trail in a remote region, I once met a company of head hunters, armed with bows and arrows, The missionary could interpret, and we fell to talking.

I asked the leader of the band, "Have the 'words' come to your village yet?"

His face lighted up as he answered, "Oh, yes, the 'words' have come! A Christian teacher came to live among us only a week ago."

I then inquired, "Would the other villages about here like to have the 'words'?"

He swept the horizon with his arm and said, "All of them, all of them are waiting for the 'words' to come."

Dr. C. H. Patton

# THE WORLD WIDE GUILD

Conducted by Alma J. Noble, 200 Bryant St., Buffalo, N. Y.

## For the New Year

**O** ETERNAL GOD, who hast committed unto us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present; grant that we may give ourselves with a ready will to make thy way known upon earth, thy saving health among all nations. Teach us, our Father, by thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things. Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and that the sorrow of the world may be relieved, through Jesus Christ our Lord. Amen.— *Spirit of Missions.*

## The Children's World Crusade and Junior W. W. G. Chapters

At last one end of the "age limit" question is solved by the new children's organization, the Children's World Crusade. Let me state it very clearly: All children from babyhood up to twelve years of age belong to one of the three groups of the C. W. C., and all girls from twelve to fifteen years may become Junior Chapters of the W. W. G., filling out the same application and receiving the same certificate with chapter number, the only difference being that they use the two Junior study books, "African Adventurers" and "Bearers of the Torch."

By the way, some of our W. W. G. girls are very helpful in organizing the children into the C. W. C. Isn't that great? Do you all understand about the Children's Crusade groups—the Jewel Band, the Heralds, and the Crusaders? If not, write to their executive secretary, Miss Mary Noble, 200 Bryant St., Buffalo, N. Y., and she will not only give you full information but load you up with their fascinating literature, with lovely pictures

of Heralds with banners and Crusaders with shields. Send for their application blanks, too.

## Facing the New Year

A Successful and a Worth While New Year is Miss Noble's and my wish for every girl. Old Father Time has closed the Record book of 1917, and this month we start writing on the clean white page of a New Year record. Of course each day is the beginning of a new year if we count it so, and new resolves can be made and broken ones mended, but let us not mark time in making and mending but advance by doing, giving, and living. Will your chapter accept two serious challenge New Year's resolutions?

1. Resolved: To seek to enlist every member in sacrificial giving.

The awful sacrifices on the battle fields of Europe, the deportation and pitiless massacre of thousands of Armenians, the starving and suffering of little children in Russia, Belgium and France added to the knowledge of our world-wide task of taking Christ to millions who do not know Him, demand that we as girls put away self and build a higher standard in the work of W. W. G. this New Year. American boys are willingly making every sacrifice, even that of life in the trenches. Can a Worth While Girl do less in the service of the King of kings? College girls who are working their way through college are making large pledges for war relief. It means for them work and self-denial. One girl carried papers. Others are advertising for mending, washing, ironing and waiting on table. Cannot we adopt a similar plan of sacrificial pledging? What W. W. G. girl cannot earn at least ten dollars this coming New Year? If each girl would respond, think what it could mean in carrying the white cross of the Prince of Peace forward and in winning the kingdoms of this world for the Kingdom of our Lord and His Christ!

2. Resolved: To seek to make Christ and His claims a reality to every member.

Men in the trenches are "going over the top" and dying in service. The King of kings calls Worth While Girls to *live* for Him this New Year; but how can we live to please one whom we do not really know and love? Into how many chapters have I gone this year and met *this* girl. She is so jolly and ready for fun. To meet her you would think the fun side always ruled, but were you to know her better you would find oftentimes that the jokes are masks, and deep down in that girl's honest heart are troubled questions and unmet longings. Once in a series of meetings she accepted Christ as best she knew how. She joined the church because it seemed the next step. She expected something queer to happen and she would be "all different." The joyous feeling that she had done a good deed left her. Temptations came and sometimes she failed. God seemed a far-away judge. Jesus Christ wasn't a reality. Prayer? That too was unreal except when she wanted something very badly. Her Bible? It lay on the stand in the corner of her room but sometimes its covers were dusty. Its phraseology didn't link up with the everyday happenings of High School. There was so much she didn't understand. Older people would talk with glowing faces of the cross, the atonement, the straight, narrow way, the wages of sin and the gift of grace, but it was all so vague to her. These things were not of her world and she decided she was queer—that the heights of religion were not for her. She was afraid to confess it, of course, so she put on a coat of frivolity and fun and hid her honest self.

Are you *this* girl? The King of kings is also the "Friend of Folks" who waits to come into your life in a real way. He is interested in every W. W. G. Girl's problems, failures and successes. He longs to give you real power if you will let Him into your heart. Girls, this New Year let us make the Friend of Folks the honored member of every chapter. In your devotion study Him in His walks and talks with His Judean friends. Follow on His journeys. Put yourself in the place of Mary or Martha, the Samaritan woman, or of the sufferer who but touched the hem of

His garment. Be one of the crowd and look up into His kind, honest face in the evening light and listen as He teaches how to pay Him homage: "Inasmuch as ye have done it unto the least of these, ye have done it unto Me." This New Year may bring to you the summons to "go over the top" into the firing line of service for others. Will you heed this "Kingly" challenge that comes from the "Friend of Folks"? Lovingly,

*Helen Crissman -  
Field Secretary.*

#### What About the Reading Contest?

One chapter sent this word: "We want you to know that we all have entered the Reading Contest and expect to get "Over the Top" of the Ladder by *March 15*." Good work!

**Begin to plan NOW for our Foreign Mission Thank Offering in February!**

#### W. W. G. Rallies

"For East is East, and West is West,  
And never the twain shall meet."

I think Mr. Kipling will excuse us for putting a new interpretation on those familiar lines, for all over our land this fall, the East and the West have been meeting in most inspiring W. W. G. Rallies, and best of all have been meeting "Round one Common Mercy Seat."

An account of the Kansas Conference appeared in December *MISSIONS*, and here are a few extracts of some of the other Mobilization Campaigns.

*Iowa.*—We have just returned from our W. W. G. Banquet in connection with our State Convention, where we had 168 girls present. It was a wonderful gathering, including some of the best girls of our State. One of our girls, Miss Lydia Brown, has recently sailed to China to teach music in Ginling in College.

The best part of our Program was at the close while we were still gathered round the table with our beloved State Leader, Mrs. Boggess, Mrs. Ford, Miss MacLaurin, and our missionaries. We spent some time in prayer for our missionaries and for ourselves that we might indeed

be Worth While Girls, and at the close three of our best young women offered themselves for definite service.

The song, "God Bless Our Guild" was used at this banquet.

*Hartford, Conn.*—Just a line to tell you about our W. W. G. Rally in Hartford. There were about 200 present, including delegates from several nearby towns. A 25c. supper was served, with place cards made by the girls. Miss French and Miss Gage spoke for Home Missions, and Mrs. Elmore for Foreign Missions. The following is one of our "original songs:"

*Tune—"When Johnny Comes Marching Home"*

We're glad there is a banquet place where we can have a feed,  
It's very hard to go without, it's very hard indeed;  
Since we began to Hooverize, to eat no bread, no meat, no pies,  
A spread like this is manna to our eyes.

In spite of all our hardships we will cheer for  
UNCLE SAM,  
We'll work for the red, the white, the blue, as fast as ever we can;  
We'll buy his bonds and knit, knit, to comfort the soldier and fill his kit,  
And we'll feel worth while when doing our little bit.

Our watchword and our motto is to love, and give, and grow,  
And never a time in all the world have we been needed so,  
If we love our allies as they make a stand between us and the mailed hand  
Let us give, and give, to our friends in the foreign land.

To-night we have a chance to hear just how to serve them best,  
In India, in Italy—the message of each guest;  
And in our hearts so deeply stirred by all we've seen, and read, and heard  
We pledge a help that has been too long deferred.

*Boston Conference.*—November 17 was a great day for the Guild Chapters of Boston and vicinity and for State leaders from all New England.

Miss Marion Clapp and Miss May Huston planned an ideal Program which included an open Conference on the various aspects of the Guild conducted by Miss Alma Noble, a very interesting presentation by the Dudley Street Chapter of "A Day at Northfield," addresses by Mrs. Elmore of India and Miss De Land of New York, two heroic missionaries, Miss Noble, and for a beautiful climax Mrs. Helen Barrett Montgomery. The Conference was held afternoon and evening in Lorimer Hall, Tremont Temple, with a

cafeteria supper at 5.30, during which part of the orchestra of "The Girl's Helpful" Sunday school class played delightfully. A half hour before the Evening Program we had a jolly time with responses and songs from the delegations present in answer to the Roll Call. Five hundred were served at supper, and fully 650 were present in the evening. Mrs. Montgomery said, "Now we women know that we are going to win the war when we see such companies of recruits as this enlisted for service."

It was my great pleasure to attend Sectional Rallies in Springfield, Providence, Manchester, N. H., New London, and Brooklyn, and to find everywhere growing interest in our Guild work. I say Amen! with all my heart to Miss Crissman's message to you this month. God bless you, every one!

*Faithfully Yours,  
Alma J. Noble.*

#### A Word from Mrs. Mosher

Mrs. Mosher has charge of that ideal W. W. G. Chapter in Bloomfield, N. J., which meets *every week*. One meeting each month is a prayer and heart-to-heart conference meeting, one entirely missionary, one industrial, and one devoted to questions of civic interest. Absence from three consecutive meetings without an excuse debars one from membership. Mrs. Mosher sends this message with her New Year Greetings to us all:

"A motto which hung upon the wall during the N. B. C. at Cleveland read, 'PUT THE PASSION OF YOUR SOUL BACK OF A PROGRAM OF SERVICE.' Would not that motto make a wonderful slogan this year for the W. W. G.? Most of us feel a passion for service burning within us, but how few plan a program that adequately expresses that passion!

"The fundamental principle of the W. W. G. is service.

World wide our vision and our love,  
In thy great service glad and free,

and yet we must not neglect the opportunities at our own doorstep. Work hard to evangelize every member of the



**DECEMBER FIRST—2000 CHAPTERS!**  
**AIM FOR MARCH 31, 1918—2200 CHAPTERS!**  
**"CARRY ON," GIRLS, TILL WE GET**  
**"OVER THE TOP"**

Guild first of all, and then every other girl with whom you come in contact. Let me suggest the new book by Bertha Condé—"The Human Element in the Making of a Christian"—as being most helpful in the development of your own Christian character.

"How about Stewardship? Do you girls all realize that all you have of accomplishment or treasure is a loan, to be held in trust for the Master, and that some day He will expect an accounting?"

"Plan for one a 'Questionnaire,' each member bringing her own puzzling questions, discussing them openly and frankly, that all may be helped.

"Make your Guild stand for Missions first, last and always, and do not keep upon the roll the names of girls who do not attend regularly nor show any interest. Urge the necessity of larger gifts for Missions during this dreadful war than ever before, and do not direct any money from our regular missionary channels.

Breathes there a girl with soul so dead,  
 Who never to herself hath said,  
 'I have a place in God's great plan,  
 Something to do for my fellow-man.'

If such there be God help her to find her place, and to be a Worth While Girl not only in her home and to her community, but to her Heavenly Father. Our dynamic is, 'Without me ye can do nothing.' Pray ye therefore the Lord of the harvest that we may be Worth While laborers for Him.

ETHEL DEARDON MOSHER."

#### W. W. G. Rally in Minneapolis

Our first State Rally is now a matter of history. We all had a splendid time and were overjoyed to have with us nearly fifty girls from outside the Twin Cities and 300 in all.

Mrs. Montgomery gave us a message we will never forget, and best of all she left

us with something definite to do. Three things she told us were necessary to our Christian growth: Happiness, Study and Service. We were impressed with the fact that to neglect these means of growth is to dwarf our happiness. May every Worth While Girl determine in her own heart that *she* is going to have this year a share in the happiness that comes only with service. (The more sacrificial the service, girls, the greater the happiness. Try it and see.)

Below you will find our new W. W. G. Standard of Excellence. Bring it before your Society as the year's goal and see how many points you can total for your annual report in March. Every point made will represent some girl's service. Here is something definite, interesting, and sufficiently hard to make it worth while for every girl to put real effort into the work of gaining points for our W. W. G.

Pray earnestly about it. Presidents, give every member of your chapter some part of the goal for which she is responsible.

What chapter in the state will have the most points? I will tell you in March. Faithfully yours,

ELINORE MAPES.

#### Point Standard of W. W. G.

	Points
For every 10% gain in membership.....	5
For every missionary program meeting.....	6
For every industrial meeting.....	3
For each delegate sent to your association or state convention .....	10
For each delegate sent to a Summer School of Missions or Denominational Assembly.....	10
For Copies of MISSIONS taken in members' families when the number equals:	
(a) 10% of membership.....	5
(b) 20% of membership.....	10
(c) 30% of membership.....	15
and so on.	
For one-fourth of your pledge or apportionment paid on or before July 1, Oct. 1, Jan. 1 and March 15.....	25
For a special Home Mission thank offering in November, and a special Foreign Mission thank offering in February.....	20

# TIDINGS

EDITED BY ALICE T. ANDERSON

## "Let Us Concentrate on Victory"

BY LOUELLA P. FORD

**L**LOYD GEORGE has said, "Let us concentrate on victory," and what is applicable to physical warfare we will appropriate to the warfare of the spirit. Victory is not won by pipe dreams, neither is it won by magnificent planning on the part of the general staff. It means drill and discipline and munitions, and a whole nation back of it in sympathy and enthusiasm, in money and tears and prayers.

To concentrate on victory over the false religions and alien gods and religionless peoples within our national gates, we must throw the best of our mind and the best of our soul into the conflict. To insure this concentration for yourself, let me give you three I's:

My first I stands for Intensive training. If your mind is not filled with the gripping facts of the missionary day you will have nothing to concentrate on or with. Secure the pocket editions of our different mission districts and the pen sketches of our missionaries, — our Baptist "battalion of death." Read thoughtfully everything that illumines our work.

My second I stands for Investment. Is your financial conscience square before God? Secure our list of Conquest Liberty Gifts and read it earnestly. Give largely, joyously toward the Christianizing of the foreigners in our cities, and the holding of our faith in Porto Rico and Central America. The hour of opportunity is upon America. Hearts and purses were never so wide open.

My third I stands for Invasion. We must go into these non-Christian strong-

holds. They will never come to us. Carry God's truth over the top. With system, with persistence and with prayer let us win "America for Christ."

Intensive training, Investment, Invasion — are you with us? "A single front, a single army, a single nation — that is the program requisite for future victory."

## Christmas Stockings?

Did you ever unpack a missionary barrel? Did you ever consider seriously the real needs of a missionary on the field? How she longs for many ordinary necessities of life! She receives word that a barrel has been sent and later that it has arrived. She pays the \$2.50 freight charges and sees before her the desired school supplies, articles of clothing, groceries, or perhaps toys and books — until she unpacks. Oh, the reality! She who has sacrificed so much holds in her hands two silk stockings, not mates, no feet, and what little is left of them, soiled. Imagine the thoughts of the missionary as she finds that the entire contents of the barrel are not worth a dollar. *Such a barrel was received recently by one of our missionaries.*

## HERE AND THERE

After stating what has been done in Red Cross activities Miss Alice Cushing, missionary among the Negroes at Nashville, Tennessee, says: "This new line of work brought about by new conditions has brought me in touch with new forces. I have spoken before several of the women's clubs for the first time and met many of the leaders. We feel this work is not only

worth while to the cause of the Red Cross, but for those who take part, as their interests and sympathies are enlarged by doing for others. We also realize the value to the Fireside School, for we get in close touch with individuals and organizations."

"Such a bit of heaven makes us feel hopeful for the future of our beloved Porto Rico," writes Esther Palacios, missionary at Caguas, when sending the picture of Abelardito M. Diaz, native pastor's son. "Two of our boys are studying for the ministry at the Baptist Institute at Rio Piedras. One of my girls here in Caguas and another from our Juncos church have



ABELARDITO M. DIAZ, NATIVE PASTOR'S SON  
AT CAGUAS, PORTO RICO

entered the Blanche Kellogg Institute at Santurce. Our Manolo is at the Officer's Training Camp at Cayey, and proud we are of him! But more than pride fills our hearts when we see that our small efforts have not been in vain."

Miss Jennie June Egli, missionary among the Chinese in Oakland, California, writes: "Once a week our colporter, Mr. Sum Sing, of San Francisco, comes over to give our children a gospel lesson in their own language, at the close of which he nearly always leads in prayer. Last week he omitted this, and one little girl immediately said, 'Oh, teacher, you forgot to pray.' When asked why she liked to have him pray she replied, 'Because you ask God to make us all good.' Realizing the opportune time, the colporter gave a little talk on the meaning of prayer, to which the children all listened very attentively. After a quiet talk with God asking Him to 'make us all good,' the children reverently passed out to go into their various heathen homes; but each little heart so deeply impressed, I am sure, that they will never forget it."

Miss Mary Moody, missionary among the Indians at Polacca, Arizona, writes of a special service in which each Christian Indian had been requested to give his favorite hymn and the reason for his choice. George's song was *Though Your Sins be as Scarlet*. He said: "When I was in school we often sang this song. I was very bad. You all know the bad life I have lived. When we sang this song in school and when we sang it out here at the church after I was through school, I did not think God could do what the song said. How could he make my sins white? You people know they were very red. All this time I thought that perhaps God might be able to do this and it comforted me. Now I know the song is true. God is able to make the blackest sins white. He did wash mine away and now I, too, am a Christian and am happy and I still like this song best of all."

Miss Nora L. Swenson, missionary among the Indians at Saddle Mountain, Oklahoma, writes: "Robert Burdette Spotted Horse and Helen Andy, two young people belonging to our church, were united in marriage at the close of the Sunday morning service by the Indian pastor, Lucius Aitsan. There is no better mark of progress than a ceremony of this kind taking place in God's house and being conducted by one of their own tribe. Quite different from their early days!"

"When having some boys out for a hike, the story of Jesus feeding the five thousand was told while we ate our lunch," writes Miss Clara Flint, Colorado General Missionary. "In closing I asked: 'How could it be that so many people were fed with only five little loaves and two small fishes?' and one bright little Mexican boy said, 'Because God was there.' He had learned what many older people have not yet learned, that Jesus is God."

Miss Hallie Fee Embree, missionary among the Spanish-speaking people, Los Angeles, California, says: "An interesting young captain of Carranza's army attends our meetings. He is taking quite an interest in the gospel. His mother and brother are already members."

Miss Mina B. Morford, matron at the Indian University, Bacone, Oklahoma, writes: "Our school opened September 5 with a fairly good enrollment and has grown until we now have 215. We have a number of Kiowas and other western Indians whom we are very glad to welcome among us, as they are the *real* Indians."



YOUNG AMERICA AND YOUNG CHINA  
SALUTING

## MESSAGES FROM MISSIONARIES

### Chinese Intelligence

Children are never so happy as when busy, and our schoolroom has been full of twenty-nine happy children these past months. Twenty-one were with us last year, so we are acquainted, and this year's work together is a real joy. "What kind of missionary work are you doing?" asked a woman in the East. "What? Teaching the Chinese!" To her, Chinese meant every stupid, contemptible characteristic a person could possess. If she could be among these intelligent, friendly people, she would soon change her mind. The children are especially fascinating. Unlike our lower classes of American children, they are well nourished, well clothed, above the average in cleanliness, intelligent, and they possess a keen sense of humor. Out of ninety children whom I have taught, three were stupid and four others abnormally slow. Nine tenths were of average intelligence, or above.

Their one handicap of unfamiliarity with the English language is fast being overcome. I shall soon need no interpreter even for my stories.

When James came to us he had never heard of Jesus. I noticed he did not join with us in our morning prayer but listened with the most rapt attention to the Bible stories. After the others had gone, his chair was close to mine and with our Bible picture book between us we talked about Jesus. "Don't you want to pray to Jesus?" I asked. "Where is Jesus? I can't see Him." Through stories of Samuel, Daniel and others I tried to teach him of the Father who hears and answers our prayers even though we cannot see Him. One morning after the story, he pulled my head down and whispered, "I love Jesus, I want to pray to Him." And now one more little head is bowed in prayer each morning.

Dear little Ah Chun is still my inspira-



tion. Being a real live boy of eight, he is quite apt to get into trouble, but is always ready to make amends and can be depended upon to tell the truth. One day I called on James to sing for some visitors. Ah Chun could not refrain from laughing and making so much fun that James' feelings were quite hurt. After a quiet talk I asked Ah Chun what he thought he ought to do about it. "First I ask Jesus excuse, then I ask James excuse," he said. After intermission I sent both boys into another room. They came back with smiling faces. I was curious to know what had been done and asked James the first time we were alone. "Ah Chun ask me excuse and say he not laugh any more," he said.

One day Ah Chun called me aside, saying "Maybe I go to country to school." "You mean you will go to China?" "No, not now but some day. I go China and be a—a—you know, tell people about Jesus." "A missionary?" "Yes, that's it." This is the third time Ah Chun has expressed this desire. Two members of his family are Christians. His mother is dead, and his father is a shrewd business man who has no time for Christianity. Ah Chun has many of the qualities needed for missionary work. Will you pray for him and for our other boys and girls that they may preach the gospel of salvation to their own people?—*Faith H. Longfellow, Teacher among the Chinese, San Francisco, California.*

#### Privations and War Sentiment

Many on whom I call appeal to me to find cheaper rooms for them. One family with five children, now living in two small rooms, cannot pay the rent of \$6 a month where they are, and wish me to find one room for them. This is an American family, only one of a great number of similar ones; and now that the winter is before the door their privations will be greatly increased. My heart aches when I must go to these people and tell them about the love and care of God, and think how impossible it is for me to change conditions so that they will have positive proof of the heavenly Father's care. Sometimes I am able to help them materially, as in the case of one young German Hungarian girl, who had just come with

her parents from the country in Michigan. I found employment for her and since then she has been coming to Sunday school and services.—*Hilda D. Krause, Missionary among the Germans, Cincinnati.*

#### Led by a Little Child

Many years ago there went back to Hungary from Rankin a father, a mother and a little girl. When Sunday came in Hungary, the child became very discontented and lonely. "Oh, take me back to America," she cried, "I want to go to Sunday school." The grandmother, with whom they were staying, did not understand and asked what she meant. Then the mother explained that back here in America they had allowed their girl to go to a Protestant Sunday school and they could not see but what she had been learning good things. The grandmother thought there was a similar school to be found. They inquired and true enough there in Budapest was a Baptist church to which the child was sent. The father and mother returned to Rankin and the years passed on. As the child grew older she gave her heart to Jesus Christ and led to Christ that grandfather and that grandmother, also an uncle and an aunt in Budapest. And this last Easter, here in America, the father and mother were baptized, thirteen years after the first influence of the Rankin Mission. "Me man no more drink," the woman told me, "our home happy now."—*Mrs. Amalia Pauliniy, Missionary among the mixed Slavic nationalities, Homestead, Pennsylvania.*

#### A Red Cross Auxiliary

Miss Blodwin M. Jones, missionary among the mixed Slavic races, Edwardsville, Pa., writes: "One of the most interesting features of my work is that among some Russians who live so far up in the mountains that they can very seldom get to any meeting. One dear woman expressed a desire to learn to read in order to be able to read her Bible. I taught her and now she reads the Bible to her husband." She also writes, "I have just formed a Red Cross Auxilliary for our Children. We expect to knit wash cloths, and snip rags for pillows for the soldiers. I want

the children to know the joy of doing for others, as well as of having others do for them."

#### **Somewhere in the United States**

We rejoice in the influence of our children in their homes. Just an example: Little Rosie found her father remorseful one morning because of his ill treatment of his wife the night before, when he had come home intoxicated. He was saying that he would never touch drink again. Rosie saw her chance. She said, "Papa, at the Settlement House, we sign a pledge that we won't drink anything with alcohol in it." "But," said the father, "you haven't any pledge card here." "Oh, no, papa, but it's just the same if you promise it on any paper." So without losing any time, she wrote the promise. He signed it and has been keeping his promise.

The great majority of the Italian people do not go regularly to the Roman Catholic or any other church. Many simply seem to be indifferent. Yet the atmosphere of most of the homes is decidedly Catholic. Our Sunday-school superintendent took one of his most regular boys to his suburban home this summer for a vacation. The first night Mr. L. said, "Henry, you pray before you go to bed, don't you?" "Oh, yes, sir." Then he proceeded to clasp his hands, mumbling as he besought the picture hanging over the bed. It was the picture of Mr. L.'s daughter, but habit was strong and we know that Henry turned to it because of another picture which he had at home.

One of our young men came to our pastor with a letter in English which he could not understand. The writer was one of the girls who has been coming to us for quite a time. At the conclusion of her letter she wrote, "I am enclosing the picture of the sacred heart of Jesus, which you will kiss and pray."

The Roman church finds another way also to reach the children of such parents. For instance, some special meetings in our church this fall brought more people to us than usual, but also stirred the priests to greater activity. Therefore, many parents became frightened when spoken to by the priests and have taken their children from us, at least for a time. It is not easy for a

child to stand in spite of this opposition. Yet it is marvelous how firm some of them are through it all. One girl, whose father forbade her to be baptized, waited until she felt that she could wait no longer. When her father heard of it, he watched for her and on her return actually kicked her down the front stairs and into the street, telling her never to come back. Theresa is now one of our deaconesses.

Little Lena in my Sunday-school class is having much the same fight. None of her family go anywhere to church, yet they do not want her to go to a Protestant church. They have locked her in but she has usually managed to climb out some way. They have threatened to beat her if she came, and they have kept their promise. But at last they see that she will come no matter what they do. Oh, that our aim might be reached, "Christ in every home!"

#### **Mission Work and Patriotism**

All the work of this past month has centered around preparation for our closing exercises, which were held last evening. The regular lessons from text-books were dropped and instead we studied the pieces the pupils were to recite and the songs they were to sing. The program was entirely patriotic because this seemed a fitting time to instill a very real love for our flag and our principles in the hearts of these people. Perhaps no one in this city has a better chance to do this than we, who are visiting in the homes of so many different races, and who have the very hearty good-will of people who have not yet become entirely friendly to the ideals of our country.

I think I should count the preparation for the evening a greater success than the evening itself, although that was very much better than I anticipated during the week just preceding it. That was certainly a week of discouragement. There was a perfect landslide of cancelled names because many were afraid to get up in public and say what they had learned in private, the ones best prepared being the ones who had the panic worst. All I did that week was to put raw recruits to learning discarded pieces and to buoy up the courage of those who were wavering. But there were real heroes, too, that night, who

went to the platform though they were pale with fright and who did well, too. — *Bertha W. Clark.*

#### In Desert Places

There are times on this pioneer mission field when we see magnificent possibilities in a church or an undeveloped field. Our spirits rise high with ambition for the growth of the Kingdom. Then comes fighting through difficulties to make that growth possible, when every ounce of faith, hope, patience, love, courage and perseverance must be called into service. Sometimes delays impose themselves upon us, but we never forget that ultimate victory is our goal.

A few months ago a well-known evangelist conducted meetings in a town where there was no Baptist church. Our colporteur made a canvass and found about forty Baptists there. I was called from an adjacent town to assist as the people were called to their first Baptist gathering. It seemed the time had come for them, for in four months, a building for worship had been erected and a Sunday school and woman's missionary society organized. Before the building was completed, four of us spent two days there holding a School of Methods and effecting a permanent church organization, a church advisory board and a B. Y. P. U.

During the last few weeks when I was with them, helping with evangelistic services, sixteen accepted Christ and eleven adults were enrolled. After a normal infancy and healthy development, this church now has a membership of thirty, a well-organized working force and is ready to call a pastor. This is in fulfillment of the hopes we had nine months ago. When I think that almost every moment offers a significant opportunity I feel like crying, "God be merciful!" No missionary could be happier than I. I should pity all the others were it not for the knowledge that everyone who is consciously serving the Lord is as happy as it is possible to be in this beautiful old world. — *Miss Ida Lillian Grisham, general missionary in Idaho.*

#### What Children Can Do

Our last Children's Day program was a great event. We attempted something

more elaborate than ever before. Instead of a program of recitations and songs we chose a dialogue entitled "What children can do." Although this was a new venture and required a great deal of rehearsing and planning and even manual labor to enlarge the platform, we felt well repaid, if for nothing else at least for the inventory taken of the talents which we possess at the mission. The interest shown by the parents and friends was most gratifying, also, and the children were given an opportunity to feel justly proud and to make a beautiful memory picture. The Bethel Baptist Mission is proving itself a blessing. — *Miss Augusta Jordan, city missionary in Milwaukee, Wis.*

#### Results of Vacation Bible Schools

Our vacation school was a great success in many ways. We enrolled 131 children, 59 of whom were not Sunday school members anywhere.

One of the teachers had told me that the first day she came to school George was fighting on the front steps with another boy. He paused long enough to speak and then continued his fighting. That boy became one of our right-hand men before many days and still comes to church every day or two to see if he cannot help me in some way. He also comes voluntarily to our Sunday-school. Three other boys were so lawless that they would not listen to anything we said to them. They also became so manly that they were a help and a pleasure to us. They all come in often to see me and I am sure that they received much benefit from the school. We are looking out for those of our members who do not attend any Sunday-school and have enrolled several in our own. In this way we are following up the work of the Vacation School. — *Miss Pauline Whiting, City Missionary in San Francisco, Cal.*

Some people are willing that their hearts should be converted, but not their wits. But God demands the whole man.

True superiority consists not in being superior to some other man, but in being superior to one's previous self. — *Hindu Proverb.*

### The "Red, White and Green" of Italy

Many times a sorrow in the home has been the gateway through which I have been able to pass for the first time as a sympathetic friend; again sickness has enabled me to tell of the Great Physician and to take the sufferer to the throne of grace. There is much sickness among the Italian people here; the large families and the crowded conditions make the work of the women very hard and after a very few years the men who work in the mills are broken in health.

Since our country has declared war it is easy to distinguish the Italian homes in Braddock and Rankin, for the "stars and

stripes" and the "red, white and green" of Italy fly side by side. The Italians are loyal, and when the nations are again at peace and the Italian Christian goes back to his native land, he will be true to the Christ he has learned to love here. There are men in Italy now who first found the Saviour in the Braddock Mission. The thought of a Christian Italy makes the missionary press on still more eagerly. — *Miss Luella Adams, missionary among the Italians, Braddock, Penn.*

The war is laying heavy burdens of responsibility upon our Home Mission Societies. Pray for our leaders.

## BAPTIST MISSIONARY TRAINING SCHOOL

BY LILLIAN M. SOARES

ON the afternoon and evening of Tuesday, Nov. 13, the Woman's Baptist Mission Union of the Chicago Association met at the Training School. This is an annual occasion of very great interest. A program of methods and inspirational subjects began at 3 o'clock. Later, the men and ministers belonging to the members of the Union joined the throng in the parlors for a social hour. President and Mrs. Behan with the Faculty received the guests. Dinner was served in the attractive dining room with Mrs. Harry Atwood as toastmistress. It was the largest and most enthusiastic gathering ever held in the Training School.

Dr. Behan was justly proud of his students and introduced them in a novel manner. All in white, carrying the stars and stripes and singing "*We march, we march to victory,*" the girls came in and arranged themselves at the side of the room. The roll of states was called. Each girl had across her breast a red ribbon on which in white letters was printed her state. Twenty-one states were represented, thirteen girls from New York,

nineteen from Illinois, two from Mexico, one from Japan, and one Russian from North Dakota, the first to enter the School.

The note of patriotism, running through all the speeches, reached its climax when all stood and sang *America*, closing with a verse which had its origin in Canada:

God save our noble men,  
Bring them safe home again,  
God save our men.  
Make them victorious,  
Patient and chivalrous,  
They are so dear to us.  
God save our men.

*Extension Department.*—The first chapter was organized at Buffalo. Seventeen young women meet two hours a week for eight months of the year under guidance of expert teachers approved by us. Credit for successful completion of courses in the Bible and Missions will be credited and may be applied on regular work of courses in the Training School. It forms a new link with the School and is an incentive to study.

*The Faculty*, 31 in number, offer this term no less than 143 hours per week of instruction. Forty-eight individual



courses are scheduled, nine of which are in Bible study.

**Red Cross Activities.**—Some of this work has been certified by the Red Cross Society—the unit courses in cooking, first aid and practical nursing. Junior Red Cross work is being conducted in the ten industrial schools. And, of course, there is knitting.

**Glee Club.**—A club of more than twenty under Miss Mansfield has been formed. They sang with exquisite taste and feeling at the Mission Union spoken of above.

**Alumnæ.**—790 graduates since 1881; 326 in active service; 58 in China, India, Japan, Africa, Burma, Assam and South America; 70 church workers and ministers' wives; 198 in Home and City Missions.



A JAMES CITY (VA.) GRADED SCHOOL WHICH 285 NEGRO CHILDREN ATTEND. HERE THE HOME MISSION WORK IS NEEDED

## THE OPEN FORUM OF METHODS

### Some New Leaves for Nineteen-Eighteen

BY ESTELLA SUTTON AITCHISON

**CHAIRMAN:** As this is the month of New Beginnings, we have called a Fellowship Meeting of sister societies in order to exchange our successful plans, especially our adaptations of new denominational policies to local conditions. I have asked the various participants to write their contributions on leaves which we shall presently collect and "turn" over and over many times among us during the opening year. Will the leaf-bearers please come forward in their numerical order and read without further announcement.

(Participants then read from oak, maple,

palm and other leaves cut from stiff paper and daintily tinted with water colors or pastel crayons, laying their contributions on the table or pinning them up in sight, as they close.)

**NUMBER ONE:** We tried hard to find a way of linking ourselves up with the World Crusaders Movement without duplicating and complicating machinery. We finally took the first four departments of our Sunday school over bodily to the missionary groups of corresponding age, the Cradle Roll becoming the Jewel Band, the Beginners the younger Heralds, the Primary children the older Heralds, and the Junior department the Crusaders, these groups totaling a far larger number than we could

possibly have reached through a separate organization. Definite instruction is given once each month in each department, through a special arrangement of lessons which will allow the necessary time. A young woman of experience and training will teach the material through stories, going the second Sunday of the month to the Junior Department, the third Sunday to the Primary and the fourth to the Beginners. We felt that the envelopes might be forgotten if called for quarterly, so we are planning to have them called in each month. The social side will be cared for in a series of social meetings, the first to be a joint meeting of the four departments and their parents. There will be a program of games as played by children in other lands, stories both home and foreign, radiopticon pictures of children in other countries, a march in which the children will carry flags, and two short exercises by groups from the Junior and Primary departments. While the children are playing under the supervision of some of the senior girls, we shall have time to explain the World-Crusaders Movement to the mothers and secure their cooperation. In this way we are reaching the maximum number of people with the minimum expenditure of time and effort.

**NUMBER TWO:** We felt that in the spirit of the United Apportionment Plan, our men and women ought to get into closer relations. So our circle meeting is held once a month, in the afternoon; and at 6.30 we serve a plain but substantial supper for men and women, after which a first-class program (usually with a good speaker) is given as we sit around the table, any who wish to come in after the supper being cordially welcomed. It has proved one of the finest missionary and social plans of the year.

**NUMBER THREE:** In our program committee we are trying to do the good old things in the best new ways. For instance, instead of "Current Events" or "Picket Shots," we have a Living Newspaper assembled at the front, each department furnishing its appropriate matter—editorials, advertisements of new literature, news items, stories, etc.

In place of dry reports at the annual meeting, we announce that we shall con-

jugate the verb "to be" in terms of the Immanuel Mission Circle, running reports (past), statement of current conditions and needs (present) and outlook for the coming year (future) into a grammatical mould. We sometimes observe "Visiting Day in the Mission Circle" and have an (impersonated) Indian, Alaskan, Mexican, El Salvadorean, etc., drop in at intervals, as if calling, and tell us of their people, answering any (previously arranged) questions which we may put to them with the appearance of spontaneity. Then we serve afternoon tea.

We also exploited the work among our New Americans by inviting the women of the church to a reception (on our regular day) to meet missionary workers from many fields. The impersonators arranged their own costumes and spoke autobiographically. We used the new biographical leaflets from our Literature Headquarters.

**CHAIRMAN:** The World Wide Guild girls (our main hope for the near future), who entered at the opening of our meeting in that inspiring processional, "Fling out the Banner," will now pass souvenir leaves which you are earnestly asked to place on your dressing table for daily reminder. They read:

I resolve to acquaint myself better with the affairs of God's world-wide kingdom through the reading of current missionary literature and at least three missionary books this year.

I will pray regularly for both Home and Foreign Missions.

I will give systematically and regularly for the spread of the Gospel to the uttermost parts of the earth so that both lips and life may say, "THY KINGDOM COME."



#### Birthday Prayer Calendar for January

*"He is faithful that promised"*

Jan. 8. — Miss Alice B. Matthews, missionary among the mining population, Rock Springs, Wyoming; Miss Rosabel Rider, missionary among the Negroes, Hartshorn Memorial College, Richmond, Virginia; Miss Eva Button, general missionary, Brookings, South Dakota.

Jan. 9. — Miss Alice Owen, missionary, 19 Villamil Street, Santurce, San Juan, Porto Rico.

Jan. 11. — Miss Evelyn Bronelle, missionary nurse among the Italians and Jews, 235 E. 18th Street, New York City; Miss Ida Wofflard, teacher, Crow Indian Mission, Wyola, Montana; Miss Myrtie Rayner, missionary among the mining population, Carneyville, Wyoming.

Jan. 15. — Miss Cinda Ella Berry, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

Jan. 16. — Mrs. Mary C. Booker, teacher among the Negroes, Arkansas Baptist College, Little Rock, Arkansas; Miss Florence Harrington, teacher among the Spanish-speaking people, Iglesia Bautista, Santiago, Cuba; Miss Edith Hazlett, matron, Crow Indian Mission, Lodge Grass, Montana.

Jan. 23. — Miss Clara A. Howard, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

Jan. 25. — Miss Nellie Marr, missionary among the Italians, 1164 Abbott Road, Buffalo, New York.

Jan. 26. — Mrs. Paula B. Tooms, missionary among the Mexicans, Calle de Puebla No. 134, Monterey, Mexico; Miss H. Mary Sundell, city missionary, 2243 W. Washington Blvd., Chicago, Illinois.

Jan. 30. — Miss Evelina O. Werden, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

Feb. 1. — Miss Anna Knop, missionary among the Germans, 6131 Carpenter Street, Chicago, Illinois; Miss Fannie M. Reid, teacher among the Negroes, Baptist Academy, Dermott, Arkansas.

Feb. 5. — Miss Ella Varian, missionary among the Negroes, 1520 Monroe Street, Vicksburg, Mississippi; Miss Lydia Huber, missionary, Box 32, Rio Piedras, Porto Rico; Lucius Aitsan, Indian pastor among the Kiowas, Saddle Mountain, Oklahoma; Miss Sabina A. Erickson, missionary among the Scandinavians, 1053 Bixel Street, Los Angeles, California; Mrs. A. E. Wilkins Missionary among the Negroes, Houston College, Houston, Texas.

Feb. 6. — Miss Effa D. Guest, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

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## THE FIVE YEAR PROGRAM

### A Note of Optimism and Determination

#### RICH SEASONS OF PRAYER — PLANNING WITH A UNITED PURPOSE

Rev. Frank S. Clark, pastor of the church at Montville, Conn., and also chairman of the Five Year Program Committee of the New London Association, writes:

"Will say for your encouragement that my church's Five Year Program Committee as well as the Associational Committee are having *rich seasons of prayer and planning with a united purpose*.

Personally, my faith is increasing with each thought and prayer and effort in this sensible, reasonable and possible undertaking. We Baptists of the North should have undertaken more for our victorious Lord, but when we come to the meetings of 1920 and find that we have exceeded our most sanguine expectations, then we shall be ready to win souls by the millions a year and to give by the tens of millions a year until His Kingdom has fully come."

The Montville church has recognized the value of the concrete and in its outline of activities for the coming year dares to undertake definite things. It has issued this stirring challenge to its members:

"To the Members of the Montville Union Baptist Church:

"In the most perilous hour of the world's history, when even civilization is hanging in the balance, and the power of the nations is shaking, the Church of Jesus Christ, composed of individual souls born again into the kingdom of God, is called upon as never before to hold up the banner of the cross of her Lord, and to engage in His army which is moving on to eternal victory.

"One division of the King's army known as the Northern Baptist Convention has mapped out a *Five Year Campaign*. That campaign is for new recruits, for trained officers and training camps, for a moderate sum of money to finance the campaign

and to provide for those who are worn out and wounded, and for the families of those who have fallen.

"Your *Five Year Program Committee* of the Montville Union Baptist Church are convinced that in order for our company to do its proportional part in this reasonable and worthy task, we should adopt some definite *standards*, and that we should pursue the best and most effectual methods in the conduct of all Departments of our Church work.

1. "We recommend therefore, that our Church with its present membership of 115 with 100 resident members, endeavor to win at least 13 new members by baptism this year.

2. "That we earnestly endeavor to produce at least one missionary or minister or student for the ministry during the Five Year Period.

3. "That we encourage religious and higher education among our Young People and endeavor to have at least one young man or woman in College at the end of the Five Year Period.

4. "We recommend that individual members according to their ability contribute gifts, legacies or annuities for our Baptist Church, missions and institutions of learning.

5. "We also recommend that this church in all of its Departments endeavor to give for world wide missions and for education not less than \$250 a year, and make a thank offering of at least \$100 or \$1 per member for the Morehouse Memorial Million for the 'care and protection of the aged Soldiers of the Cross.'

6. "That we back our national authority by our prayers, and offer our loving words and deeds to our soldiers and sailors, and conserve our home supplies to guard our allies from defeat, and that we re-dedicate spirit, soul and body to win all humanity to Jesus Christ, and to eternal righteousness and peace."



## Here's a Page for the Young Folks

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### A Chinese Student's Struggle With English

Dr. Joseph Taylor of the college in Chengtu, West China, sends the following copy of a letter received by him from a student of one of his classes. It shows the spirit of the student and some of the difficulties of our language:

DEAR MR. TAILOR:

I was verry verry sorry that I had not been in our English class at the eleven o'clock of this morning. For my watch was dead, when I look on it I kept a wrong time. I have prepared to day's lesson and done my best to wait the time coming; but when the bell was ringing I went down to our English class it was the time for dinner. I heard my classmate said that it was the time for examining our English class, so I beg your pardon do you wish to give me your kindness and forgive me that let me come to be examined again?

I remain  
Yours sincerely student,  
Yang Si Gwang.

### A Fine New Year Letter

STUDENT BARACA CLASS  
BATES STREET BAPTIST CHURCH  
Lewiston, Me., January 3, 1917.

Dear Friend:

It is the time of a new resolution for every one who wishes to be better and greater. The measure of success is not by an achievement, nor a possession which every ambitious eye centers upon, but it is by the faithful and effective service which many a wilful genius scoffs at, and many an idiot shuns.

In the midst of wild temptations, we have to contemplate upon a life problem. It is the problem which we shall not lay aside without careful consideration on the relation of your life and mine to God and to all mankind. Why have we a church? The Christian Church! How much do we owe her and how little do we regard her? Is not the every drop of blood of ours owed to the church? Let us then decide above all resolutions to be more faithful in attendance and services to the church activities which need your willing cooperation. Yours faithfully,

TADASHI FUJIMOTO,  
Correspondence Secretary.

### A Chinese Funeral of State

Rev. George Huntley of Shanghai, China, sends this item for the Juniors: One Sunday afternoon I took the children for a long walk down by the river. We

watched a very interesting funeral pass by on the water. The cortege comprised eight open Chinese boats, filled with mourners and friends, and towed by a steam launch. The last boat but one contained the massive coffin and principal mourners all covered with white, and by the side of this boat floated a large iron cauldron with a roaring fire into which two men threw huge quantities of spirit paper that represented 'cash' and was intended to insure for the recently disembodied spirit a safe and welcome entrance into the Spirit World.

### Words to Look Out For

Do not use *perspective* when you mean *prospective*. Look up the difference in the dictionary and fix it in the memory. For example, "A friend who is a perspective member" is not what the writer meant to say.

Part-ner, not pard-ner. In both spelling and pronunciation the "t" only is used in correct speech.

Passtime, not pastime—one "t" will do. The word comes from pass-time, not from past-time, and one "s" got dropped somehow.

### WORDS OFTEN MISPELLED

Visibly, not visably. So visible, and invisible—i in all cases. From Latin *visibilis*.

Adviser, not advisor.

Per-cept-ible, not preceptable (as seen recently on a label).

Niece, not neice. What a catchword that is.

### A Few Familiar Words in Three Languages

English	Hungarian	Slovak
Jesus:	Jézus	Jezisa
Christ:	Krisztus	Krista
Saint Mark:	Szent Mark	Svatého Marka
Gospel:	Evangelium	Evanjelium
John	Janos	Jan
Chapter	Resz	Kapitola
Son	Fijanak	Syna
God	Isten	Bozieho
Son of God	= Isten Fijanak Syna Bozieho	

## "It is More Blessed to Give than to Receive"

### The Two Seas

There is a sea which day by day  
 Receives the rippling rills  
 And streams that spring from wells of  
 God,  
 Or flow from cedared hills.  
 But what it thus receives it gives  
 With glad, unsparing hand,  
 And a stream more wide with a deeper  
 tide  
 Pours out to a lower land;  
 But doth it lose by giving? Nay;  
 Its shores of beauty see,  
 The life and health and fruitful wealth  
 Of Galilee!

There is a sea which day by day  
 Receives a fuller tide,  
 But all its store it keeps, nor gives  
 To shore or sea beside.  
 What gains its grasping greed? Behold,  
 Barrenness round its shore;  
 Its fruits of lust but apples of dust,  
 Rotten from rind to core;  
 Its Jordan water turned to brine  
 Lies heavy as molten lead,  
 And its dreaded name doth e'er proclaim  
 That sea is — Dead.

— Rev. R. Glover.

### The Armenian and Syrian Situation

After close comparison of official cablegrams received by the Committee and the later information brought personally by American consuls, teachers and missionaries just arrived from Turkey and Syria, the following is a conservative estimate of the number of persons in Western Asia now actually destitute and in need of daily food:

Region	Total number destitute	Of whom Orphans
Asia Minor	500,000	200,000
Syria (including Palestine)	1,200,000	75,000
Caucasus	330,000	100,000
Persia	90,000	23,000
Egypt		
Southern Mesopotamia		
Totals	2,140,000	400,000

The above figures do not include refugees in Egypt and Southern Mesopotamia concerning whom details are not at hand.

The cost of sustaining life varies in

different areas from \$3 to \$16, averaging throughout the entire field not less than \$5 per person per month. Many of these people are now living on the charity of their Moslem neighbors, whose scanty food supplies are nearly exhausted. The Committee is convinced that to prevent widespread death by starvation during the coming six months of winter, at least \$30,000,000 is needed.

In addition to this, for repatriation and rehabilitation, an additional \$15,000,000 should be planned for, of which \$3,500,000 is needed at once in the Caucasus and Persia.

The American Committee for Armenian and Syrian Relief has already sent over \$5,000,000 to these suffering people, yet in Syria, including Palestine, 1,200,000 people, Armenians, Syrians and Greeks, one-third of them orphans, are homeless and starving. They can be kept alive at an expense of \$5 per capita or a total of \$5,000,000 per month. The American Red Cross heartily endorses this appeal and is at present contributing as much as its funds permit, which is \$300,000 monthly — 1/20 of the necessary amount. It depends largely upon American givers as to whether the other 19/20 of what is necessary to sustain these people through the coming winter shall be obtained, or whether the great majority of them die as 3,000,000 of their countrymen have already perished.

All the administrative expenses of the committee are privately defrayed and the treasurer's report shows that more money has thus far been received by the agencies distributing relief than has been contributed by the public. This has been made possible by taking advantage of rates of interest and exchange. Special arrangements have been made through the United States Government whereby relief funds will reach their proper destination, and givers may rest assured that their entire gifts will be made directly available for relief. The saddest nation in the world today makes its human appeal to the people of the richest land.

## FROM THE EDITOR'S NOTE-BOOK

### A New Lincoln Anecdote

We made a pilgrimage to see an old retired army officer who had been a journeyman printer in an office in Springfield, Ill., and one of Lincoln's intimate acquaintances, and asked him to tell us a story that the magazines and books had not found. He told this: "One day Lincoln asked me to ride fifteen miles out in the country with him and become witness to a will he was to write for a woman on her deathbed. When the will had been signed and witnessed, the woman asked him if he would not read a few verses out of the Bible to her. They offered him the Book but he did not take it, but began reciting from memory the twenty-third Psalm, laying especial emphasis upon 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.' Without the book, he took up the first part of the fourteenth of John, "In my Father's house are many mansions." After he had given these and other quotations from the Scriptures, he recited several hymns, closing with "Rock of Ages, cleft for me." I thought at the time I had never heard any elocutionist speak with such ease or power as he did. I am an old man now, but my heart melts as it did then in that death chamber, as I remember how with a pathos truly divine he spoke the last stanza beginning, 'While I draw this fleeting breath'. The woman died while we were there. Riding home, I expressed surprise that he should have acted as pastor as well as attorney so perfectly, and he replied, 'God and eternity and Heaven were very near to me today.'"— *The Christian Herald*.

### A Significant Testimony to Christian Missions

Hon. Henry Morgenthau, ex-Ambassador to Turkey and one of the Jews who honor their race and humanity, spoke in the Madison Avenue Presbyterian Church of New York on a Sunday morning, giving

the fateful history of the Armenians and describing their persecution and oppression under the Turks up to the attempt to annihilate them under the present war opportunities. After indicating the frightful methods of extermination employed, through which over a million hapless and helpless people were massacred, he said that there are three absolutely safe channels through which relief funds can be transmitted, and only increased aid can save the starving thousands who look to us. Then he gave this testimony to Christianity:

It is most encouraging that as the demand for love and assistance increases, the people of this country are learning to respond to it. We must not hesitate in our efforts to further educate them as to the needs of those suffering peoples. I am an optimist on the American people; *they must learn more of the art of giving*; and I believe that *the missionary activities of the churches of this country have done more to stimulate this than any other agency*. They have taught us that *no matter how far away these sufferers may live, they are still our brethren* and we must listen to their cry for help.

### Jewish Refugees from Jerusalem

We learn from the *Jewish Exponent* that 83 refugees, the first from Palestine, reached New York on Oct. 10. There were 12 men, 28 women and 43 children, all Jews but two, and their joy at arrival was great. Their story confirms all that has been said or written about conditions in Palestine. They say the entire Jewish population there will die from malnutrition and disease unless food is supplied through American generosity. Many have already died. The party was a little over four months in making the journey from Jerusalem via Damascus and Aleppo to Constantinople, thence through Bulgaria, Serbia, Hungary and Austria to Switzerland, where they were received for the first time with kindness. When they left Jerusalem prices had risen more than 400 per cent. and money depreciated one half. They owe their rescue to the Jewish Joint Distribution Committee.

# MISSIONARY PROGRAM TOPICS FOR 1918

JANUARY. Africa as a Mission Field.  
FEBRUARY. Baptists in Congo Land.  
MARCH. The Future of the Dark Continent.

## FEBRUARY TOPIC — BAPTISTS IN CONGO LAND

1. Hymn: "Jesus Shall Reign"
2. Scripture Reading — The story of the first Baptist in Africa, Acts 8 : 26 - 39
3. Prayer
4. Reading — "From Cannibal Home to Printing Office"
5. Reading — "A Bean for Africa" (Missions for September)
6. Hymn: "Ye Christian Heralds"
7. Reading — "A Day with Congo Mothers" by Catharine L. Mabie, M.D., published in the February number of the Sunday School Worker
8. Reading — "The Belgian Congo Mission"
9. Hymn: "From Greenland's Icy Mountains"
10. Brief address — "Baptists in Congo Land"
11. Offering
12. Closing prayer

Note: — Material for No. 5 and No. 8 is published in pamphlet form. Ample material for the address is given in the Belgian Congo addition of Missionary Cameralogs. The three pamphlets will be sent by the Literature Department, Box 41, Boston, Massachusetts, to any address on receipt of ten cents in stamps.

A number of interesting, new illustrated publications about Africa have been issued which will provide ample program material for the January, February and March topics. A list was published on page 845 of December MISSIONS.

# MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. Where is a blacksmith shop very much wanted?</li> <li>2. "It is the money . . . that blesses him." Complete the sentence.</li> <li>3. How many strings of "cash" did the Chinese contribute at Yachow?</li> <li>4. "England demanded every ounce of their energy, every drop of their blood." Who said that?</li> <li>5. What fact is stated regarding 800 school districts in Western Washington?</li> <li>6. In what city is Miss Esther Palacios located?</li> <li>7. "We found that history was made a living subject." Where?</li> <li>8. What is said to be a positive benefit that will come from the Liberty Bond?</li> <li>9. What did the lepers do with five rupees of their Christmas treat?</li> </ol> | <ol style="list-style-type: none"> <li>10. What are the names of the four leaders in the Tshumbiri Prayer Band?</li> <li>11. How is the word Jesus spelled in Slovak?</li> <li>12. What is the chief thing food conservation calls for?</li> <li>13. What motto is suggested as a slogan for the W. W. G. for this year?</li> <li>14. "Foreign missions must be maintained, and we must learn —" Complete the sentence.</li> <li>15. "Pray for a new vision" — Complete the sentence.</li> <li>16. What did the Naga Hills Christians give for the women and children of Belgium?</li> <li>17. What January Drive is suggested in this issue?</li> <li>18. "Emergency increases —" what?</li> <li>19. What three things did Mrs. Montgomery say are necessary to our Christian growth?</li> <li>20. What are Mrs. Ford's three "I's"?</li> </ol> |
|---|--|





### Cholera in Nyaunglebin

BY REV. M. C. PARISH OF PEGU, BURMA

The rains came as a welcome relief from the heat, to those of us who stayed down in the plains. It came as a thrice welcome relief to the people of Nyaunglebin. During the last half of April and the first half of May the town experienced the worst epidemic of cholera I have seen. I have had to go there nearly every week since the first of April. When there on the 23rd I was told that coolies were dying of cholera. It started among some coolies at work on a railroad bridge near the town. From there it spread into the town and the Burmans seemed to be especially susceptible. On May 10th I got word that a Christian Chinaman, who with his wife was baptized while we were at home, was among the victims. I went up as soon as I could. The preacher, Saya Sin, told me that he had to take an early train Monday, the 7th, and saw the man about six o'clock out drawing water; he got home about 7.30 that night and the man was dead. The epidemic was at its height that week. I was told there were 21 deaths the 9th and 22 the 10th; that it was worse after that. The night of the 10th was a wild night. Just seven o'clock all over town in front of houses fires were lighted, big bonfires, and gongs, drums, oil tins and anything that would make a racket, were beaten till it was deafening. That was kept up for half an hour or more and then a procession with torches, gongs, etc., started. This was a procession of Chinamen. They went almost on a run, and I think they went thru every street in the town. Then a Burmese procession started. They had two big 500-candle power lamps fastened to bamboo frames and a couple of brass images on a cart. One lamp was carried in front and one behind the cart. When the fires went out in front of the houses candles were lighted and placed out in the road, or a lantern was hung out there.

They said they were trying to frighten away the cholera devil. But it was worse after that than before. The water supply was bad. Most wells were dry and those that had water were filthy. I told my preacher to boil every drop of water they drank and be careful to eat nothing that was not thoroughly cooked; and altho people were dying all around them it did not touch that family. Finally the doctor had two tanks built, one each side of the bazar, and piped water from an artesian well in the North part of town; and after that conditions began to improve. I heard various estimates as to the number of deaths. The doctor said not over 150, the natives put the number at from 300 to 500. I have an idea that somewhere around 300 is nearer right. But the number in Nyaunglebin does not tell the whole story, for those who were not sick fled, and there were many cases in nearby villages. The epidemic did not touch the Karen Compound; of course at that time of year there were not many there. But over by the big Ko San Ye building there were several deaths and among them the Karen pastor of that church. When I was there on May 25th it had practically all disappeared. We shall feel sadly the loss of our Christian. He was an active worker and had a strong influence among his own people there. We have tried hard to get a start in the town and this will give us a setback. His wife has come to Pegu, so it means a loss of the whole family from the work there. Perhaps, however, this experience will make the work easier among those who are left. We shall pray for that at least.

Nothing earthly will make me give up my work in despair. — *David Livingstone.*

The greatest hindrances to the evangelization of the world are those within the church. — *John R. Mott.*

Tell the king that I purchase the road to Uganda with my life. — *James Hannington.*

The medical missionary is a missionary and a half. — *Robert Moffat.*



The New Church at Yachow (Yah-jo')

BY H. J. OPENSHAW OF WEST CHINA

The accompanying illustration shows a view of the new church at Yachow, West China, in course of erection in the spring of 1917. While impossible to have the grounds and outbuildings thoroughly completed, it was hoped that the building would be finished this fall, and perhaps as we read these lines the growing congregation in one of our most remote mission fields is worshipping in the new edifice. The plans were drawn by Rev. W. E. Bailey and our mission builder, Mr. Robert Taylor. Mr. Bailey has been superintendent of construction.

The writer has been largely responsible for the purchase of the property on which the church is located, and also for contracting for material used in construction. The size of the church compound is about 100 by 350 feet. We bought out 12 different families and dispossessed about 60 in the acquisition of the plot. From this it can be seen how congested things are in a Chinese city.

There are several matters worth mentioning in regard to this church. The first is that we have broken away from the old

idea of building the church on the missionaries' residence compound. In the past this has been the rule, due partly to the fact that funds were scarce and ground difficult to acquire. Now the time has come when the church in China should not be thought of as a "foreign adjunct," and the location, apart from the foreigners' compound, is a move in the right direction. We must have indigenous churches which shall make their own appeal and be more and more controlled by the Chinese themselves.

A second feature was that the Chinese were asked to make the first move toward raising funds. They responded cordially. By various means they have contributed some 2,100 strings of cash, a large sum of money for them, though when reduced to our currency—say \$600—the amount seems rather paltry. The land and buildings when completed will probably cost \$10,000 Mexican (\$5,000 U. S.). From an exchange of church property with the Woman's Board the building fund received \$500 gold. The rest of the money has been, or is being, raised by Mr. Bailey and the writer from personal friends.

The new church is splendidly located in the very center of the city. The main

auditorium will seat 500, and 200 more can be seated in the Sunday school and prayer-meeting room. A number of class rooms have been provided for in the main building, while guest rooms and larger class rooms will be housed in other buildings on the compound. With the completion of this building a valuable addition has been made to the working plant of the Yachow Station, and we trust that the more imposing building, so centrally located, will make a stronger appeal to the whole community, and also enable us to do much more efficient work than has been possible heretofore.

Unusual difficulties have been experienced in the securing of materials and with the workmen. To my friend and colleague, Mr. Bailey, belongs the credit of pushing the building through, and we will let him tell us sometime later of his experiences.

The church will have two towers, in one of which the First Swedish Church of Minneapolis will place a large bell, in memory of our dear brother Axel Salquist, who laid down his life for the Master at Yachow. A little Union Sunday-school at New Brighton, Staten Island, with which the writer and his family had been connected for years, has very generously given \$300 for an organ for the new church. May God dwell in His Holy Temple at Yachow and may His Name be greatly magnified among the Chinese.

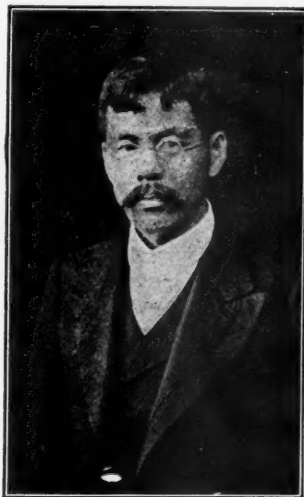
#### Japanese Gratitude

In a recent letter Rev. Frank C. Briggs, who took up the work of the Gospel Ship on the Inland Sea, Japan, upon the death of the honored and beloved Capt. Luke Bickel, writes in part:

"The past year has been crowded with events of importance in the Inland Sea work. With permission to sail the ship again, Captain Bickel started on his trips, and to his delight found that the work had been growing even while the vessel was held up by war regulations. The welcome that awaited him and the number of inquirers were greater than ever before, and the Christians had become stronger and better workers. The Christians on the mainland had come to recognize the greatness of the work, and had proposed that the Inland Sea work should

not be considered simply one more church, but an association standing with the other three associations into which all our Japan field is divided."

Before fully recovering from a severe illness in February, the Captain made arrangements for the annual church meet-



DR. Y. CHIBA

ing in April. For the first time this was held at the eastern end of the field, and the Captain and Mrs. Bickel feared that it would be weak and small. Instead they found a body of Christians that had so developed that they would be a power behind the ship's work and greatly increase its efficiency.

"Zeal has taken hold of the natives," writes Mr. Briggs, "possibly on account of the severe blow of Captain Bickel's death. The Japanese have taken upon themselves the responsibility of raising the money to further this work.

"The effect of the Captain's death on the Inland Sea Christians was a shock that seemed to stun them, but soon it came as a rousing call to service that should honor the Captain, and prove to the questioning people that although the Captain was dead, the work was going on empowered by the same undying spirit."

Some of the devoted followers were eager to have the grave of their teacher on one of the islands to which pilgrimages

could be made. Others saw the danger that it might become a Shinto ancestral shrine and led the people into a memorial work instead that would be in spirit with the Captain's work and plans. They are trying to double the number of Christians within one year, and to work for a memorial building to be used for worship, for large meetings, and for social service. For this they are raising 10,000 yen, and they hope later to erect smaller buildings in other districts.

The crew, after the first shock, rallied enthusiastically to the thought of continuing the voyage, braving the storms and carrying on to success the work that the Captain had begun. This desire on the part of the crew and the Japanese people to whom the Captain had preached to continue the work, is the finest possible expression of gratitude for the good that the *Fukuin Maru* has brought to the Inland Sea.

The oversight of the work on the Himeji field from which Mr. Briggs has been called has been taken over entirely by the well-known Japanese Baptist leader, Dr. Y. Chiba. This is the first time in the history of the American Baptist Foreign Mission Society that the responsibility for a station has been given to other than a foreign missionary. The missionaries and the Board believe that the selection of Dr. Chiba to the oversight of the Himeji field is a noteworthy development at which all are highly gratified.

#### A New Congo Church

Recently I visited part of the Leopoldville district. There are quite a number of villages there between the railway and the Congo River. The few Christians in the Ngombe village, four hours' journey from Leopoldville, belong to the Leopoldville church. It was difficult for them to attend the meetings, and when they came to the Lord's Supper they had to stay over night. They asked to be allowed to form a little church by themselves so they could have the Lord's Supper in their village. We formed a church with 20 members. It was at the same Ngombe village that Rev. Joseph Clark of our Congo mission, in 1882, on his first trip to reach Stanley

Pool, put up a temporary house and ran up an English flag on a stick in the ground. The people remembered it well. Many asked us to start schools in their villages, for school work has heretofore been almost entirely neglected in the district. — *P. Frederickson.*

#### Kimpeze School Grows

During the summer Mr. Powell, our colleague from the English Baptist Mission Society, with our old native helper, Josefi Luvengika, had several thousand bricks made, and began the erection of three more double houses for student families and a house for the native helper and his family. Recently Mr. Powell wrote that the conditions for staffing the school were very indefinite, as Mrs. Powell was in poor health and it might be necessary for her to return to England almost any time. Despite difficulties and anxieties the school opened October 1, and 8 new student families passed the examination and were ready to enter, making a total of 34 families with all their children. The few supplies received in Congo recently have been very expensive and it looks as if almost no provisions could be sent out for the coming year. The difficulties of health and all these uncertainties make it an anxious year. And while the students among the Congo people are more eager than ever to get an education to fit them for the great work of evangelizing their own people, the world conditions which themselves are due to a lack of Gospel would seem to call for our earnest prayers and all the sacrifice we can possibly make. — *Seymour E. Moon.*

#### \*\*\*\*\* \* STATION SNAP-SHOTS \* \*\*\*\*\*

##### Burma

"There is one God who has gone away, but who will come again." This tradition of the Lahus on the Burma-Chinese border has been a wedge in opening up the Chinese fields of that district to evangelistic work. The Lahu tradition in this respect is similar to the Karen, which tells of a God who, because of the opposition of the Chinese and the Shans, ascended to Heaven



after promising that the foreigner would come and preach the true law.

Another tradition says that two groups of teachers will come: the first will bring the true law, and the second will be wolves in sheep's clothing. Missionaries have been the first to come to this field, and are rapidly being accepted as the true teachers of the Gospel of Christ.

Taming elephants is a strange business, but is carried on with vigor by the Karens along the Tavoy River, where wild elephants are numerous. The animals are caught while young and kept many years before they can be sold. When this work was first undertaken, a few years ago, most of the elephants died in captivity. Better care is being taken of them now, and the business is self-supporting and promises to be profitable.

#### Assam

At a Bible training class at Impur the teacher described the hunger and suffering of the women and children of Belgium, and asked his pupils if they would help with a money contribution. There was no response at the time, but ten days later a native teacher returned with 752 rupees, which represented two days' work for every Christian in the Naga Hills.

Natives of Impur are realizing the value of education and want their daughters as well as their sons to go to school. The women have given 100 rupees of their own money to the school for girls, and the men have contributed 200 rupees. The men students want the girls to be educated because they want intelligent Christian wives who can help them with their work.

#### South India

The mission in South India has won not only the gratitude but the help of the government, since it has succeeded where the government officials failed. The Lerukala were a professional criminal class, with whom neither officials nor police could cope. A missionary brought the Gospel to them, and the first converts are now working among their own people, transforming them into a law-abiding Christian community.

The missionary opponent of Christianity in the East is Islam. This powerful religion, which continues to spread, extends today from China to the Atlantic coast of Africa, from Central Asia to the Philippines; and its attitude is one of defiant

challenge. Our Christian missions must be greatly enlarged if this foe is to be met and vanquished.

#### China

So successful have the mission schools been in China that wealthy Chinese business men, bankers, and civic leaders are asking for more schools to whose support they are willing to contribute if the missionaries will supply the teaching staff. One of their urgent needs is a business school, where their young men will receive Christian training as bookkeepers and banking clerks.

A striking example is the appeal from the chairman of the Chamber of Commerce of Chusan Island to the heads of Shanghai Baptist College. "We want a school and a hospital," he said, "but we want you to run it. We can't succeed in our schools as you do. We will need \$50,000. We are ready to raise \$30,000 if you can get the rest."

#### Belgian Congo

When the natives at Kimpese have to rebuild their dwellings, because the white ants have eaten the grass of which the walls were made, they now make permanent houses of bricks. Missionaries have taught the boys how to make bricks, and near the Congo Evangelical Training Institution there are now fifteen brick double cottages, accommodating 30 families. This shows the material side of the transformation of the Congo home by the instruction of the missionary. On the spiritual side the whole family is being trained, for the family group is the greatest influence in any community. The great influence of a Christian home in a native village cannot be over-estimated.



#### Foreign Missionary Record

##### BORN

To Rev. and Mrs. T. Wathne, of Markapur, South India, a son, August 20, 1917.

##### DIED

Miss Harriet E. Hawkes, November 11, 1917, at Battle Creek, Mich.

Ruth Janet, daughter of Mr. and Mrs. Jesse E. Moncrieff of Munroe Academy, Suifu, South China, September 9, 1917, at Suifu.

##### SAILED

From San Francisco, November 9, 1917, Mr. and Mrs. J. A. Ahlquist, Assam; Miss Frieda L. Appel, Philippine Islands.

##### MARRIED

Miss Agnes Neilson to Rev. E. B. Roach, at Rangoon, Burma, October 4, 1917.



### The Spirit that Wins

After speaking of the blessing of the district convention in Manzanillo, Cuba, our superintendent there, Rev. Juan McCarthy, reveals his own spirit in his words:

The good Lord mightily blessed our gatherings, and our souls were inspired with deeper love for souls, and we all came away from the Convention resolved by the grace of God to be more loyal, more true, and more consecrated to the Master's cause than ever before.

So it is our hearts are rejoiced because we see the power of God manifest all over our field. The harvest truly is ripe. Now the workers need to be more energetic, more zealous, and soon we shall gather in the sheaves into heaven's garner, and rejoice evermore with our Lord and Master for the trophies of grace which He has brought into His kingdom.

May God make us loyal men, and true in this stupendous work, is my prayer.

The Baptist Day School in the City of Manzanillo is an institution which is winning its way into the hearts of even our adversaries. Nearly 95 per cent. of the children attending this school are the sons and daughters of Roman Catholic families. We have the children of nearly all the leading families of Manzanillo. And little by little these families are being brought under the influence of the gospel, through the medium of the children. Another encouraging feature of this branch of the work is that the School is entirely self-supporting; since after paying the wages of all the teachers, and rent of the building, and also the janitor, etc., a nice sum is sent monthly to the superintendent of the Mission.

### Wanted — A Blacksmith Shop

Where? At Jackson College. The students want it so much that they set out to raise \$1,000 to build and equip it for work; and by the close of the spring term

they had raised and deposited in a local bank \$335 toward it. This meant no small personal sacrifice to many, and President Hubert was exceedingly anxious to find some helpers who would join the students in their undertaking. We commend the project to some of our laymen who believe in the muscular development along with the mental and moral.

### The Indians as Liberty Bond Buyers

Commissioner Sells informs us that the Indian Bureau employees bought Liberty Bonds to the amount of \$391,300, surpassing every other Bureau, and that the Indians established enduringly the patriotic devotion to our country of the native American by purchasing the second issue of Liberty Loan Bonds to the amount of \$4,439,850. More than that, he says, the large proportion of the Indians are non-citizens and consequently not subject to conscription; but remarkably few Indians within the age limit and physically fit sought exemption, while numerous non-citizen Indians have volunteered, and he confidently believes will acquit themselves with credit.

### Must Have Better Preachers

Mrs. Nellie L. Bishop among the Negroes of Chattanooga writes about the closing exercises of the Women's Bible Class. The pastor, who was asked to give a short sermon, devoted much time to praise for the women's achievement, saying, "If our women are going to learn Scripture like *this*, the hour of the ignorant and the lazy preacher has struck, for such women as you are not going to listen to a lot of *nothingness*."

### Southern California

Dr. J. F. Watson, General Missionary, reports that the department of religious education has had a fruitful year. The Sunday schools and young people's socie-

ties have taken on new activities along the lines of definite courses of study and institutes for practical methods. A number of the larger churches have adopted a program of religious education for all departments of the church and appointed a director of religious education to make this program effective. To meet the reasonable demands, advanced work for the new year should call for the appointment of an evangelist, another district missionary, and an additional missionary each for the Japanese, Mexicans and Italians, the establishment of two new missions, the organization of three churches in strategic communities and the erection of five church buildings.

#### **A Voice from Idaho**

Rev. W. H. Bowler says: The last year was undoubtedly the best in our history. We exceeded the record of all former years in the following respects: baptisms, total members received, net gain in membership, missionaries employed, receipts from the field for State missions, and expenditures for State mission work. As by far the largest volume of work carried on by our convention is being done in co-operation with the Home Mission Society, the Society is the most important human factor in this splendid denominational achievement. Idaho Baptists wish to express their thanks most heartily, and to acknowledge the obligations to the Society for its most generous support.

The population of Idaho is constantly increasing and urgent demands are being made for us to enter new fields, to assist in building new churches, and in a general way to enlarge all our work. Last year we raised from the field for State Missions \$700 over 1916, but our expenditures exceeded those of the previous year by \$1,354.35. We ought to make as large an increase in the volume of work during the year just beginning.

#### **Five Year Program in Nebraska**

Rev. Ray E. York of Lincoln, Neb., says: The Five Year Program has been welcomed unanimously and enthusiastically. Seventeen great simultaneous evangelistic campaigns were planned in which 175 churches joined, making the movement

practically unanimous. Only 20 churches were not touched by this movement, and these mostly were pastorless and inactive. Such an evangelistic fervor has not been felt here before. The results are not yet all tabulated, but it seems certain that our goal of 2,000 has been exceeded. If so, it is by far the largest ingathering ever recorded in our State. Our average for the past ten years is only about 1,000. In other ways there is evident a great turn in the tide. At our last convention, which surpassed all previous meetings in attendance by nearly 100 per cent, a large advance movement in State mission work was launched with a calm and deep enthusiasm. Our force of missionaries is now double that of one year ago. In Omaha the churches are heroically undertaking the launching of a Baptist City Mission Movement of worthy dimensions. Throughout the State our pastors and laymen alike are confident that a new day has dawned for the Nebraska Baptists, and there is an air of expectation and hopefulness as welcome as it is unusual.

#### **A Veteran Teacher**

Rev. G. M. P. King, D.D., died at Christianburg, Va., on Monday, Oct. 8. He was a native of Maine, born in Oxford, Dec. 12, 1833, and was in his 84th year. He was a son of Alonzo and Miranda King, who in his boyhood removed to Paris, Me., and were long actively identified with the Baptist church on Paris Hill. The home on a farm was an ideal New England home of a past generation. He prepared himself for college, and graduated from Waterville College in 1857; studied at Newton a single year, and was ordained at Farmington, Me., in 1858. He served as pastor of the First Baptist church in East Providence, R. I., 1860-1865, and then entered upon his life work as a teacher of the colored people.

He taught in Richmond, served as Principal of the National Theological Institute in Washington, and in 1869 was appointed President of Wayland Seminary in the same city, which position he occupied for 28 years, during the entire existence of the Seminary. This was a school for both sexes of colored students, and did a noble work in those early years after the Civil

War. When the Seminary was given up by our Home Mission Society and its work transferred to Richmond, Dr. King was appointed a Professor in the Virginia Union University, and continued in that relation until his death. His work in the University was especially devoted to the preparation and instruction of students for the Christian ministry. That his life has been one of rare fidelity and of great usefulness is acknowledged by all who have known him.

His heart was drawn out in deepest sympathy for the millions of colored people who had been kept so long in ignorance under the system of slavery. He profoundly believed in the possibility and the necessity for the safety of the Republic of educating them up to an intelligent manhood and womanhood, and that to this end the great need was intelligent Christian leaders of their own race. His ever manifest sympathy, his unshaken faith, together with his wise counsels, his unwearied consecration and his winning personality quickly inspired confidence in himself, gave to him large influence and won the lasting gratitude of hundreds of students who have come under his instruction. He kept up his personal interest in his students after they had gone forth from the University, visited them in their fields of labor, counseled them in their perplexities and rejoiced with them in their successes. Few teachers in the schools of the South have exerted a more potent and lasting influence for the elevation of the colored people, or won a more appreciative recognition. His Alma Mater conferred upon him the honorary degree of D.D. in 1886, and the Kentucky State College the degree of LL.D. in 1908.

#### THE EVANGELISTIC DEPARTMENT

Dr. W. B. Hinson reported as follows: During my connection with the Evangelistic Department of The Home Mission Society, which extended over a period of sixteen months, I did work in 16 states. How many thousands of miles I traveled in Arizona, California, Oregon, Washington, Idaho, Utah, Montana, Wyoming, Colorado, Kansas, Nebraska, North Dakota, South Dakota, Minnesota and Missouri I know not, for I was ever short on arithmetic. But I do know that repeatedly I

went from sea level to an altitude a mile high in a single week, and from a blizzard in Nebraska to Arizona heat, and am alive to tell the tale. I laid down the work through inability to perform it longer. Nature gave me the body of a pugilist, but Goliath of Gath could not keep up the sort of work I was doing for two consecutive years. I should have continued it had the territory assigned been brought within practical limits. During the sixteen months I was present in 750 meetings and preached 478 sermons. I preached in nearly 60 churches, in 4 universities, 4 colleges, 3 theatres, 3 Y. M. C. A.'s, and various other buildings, to say nothing of the open air. Over \$2,000 was raised in the collections taken in the various missions held, while some churches received free service—to their discredit! The work was interesting in the extreme. How could it be otherwise when nearly 2,000 confessions of faith in Jesus were made in the meetings held.

Dr. H. F. Stilwell says: The prevailing need has been inspirational meetings for pastors and Christian workers. Such meetings have been held in 7 states at 24 important centers. These have been variously characterized as schools of evangelism, institutes and conventions. The constant effort has been to so locate them as to be accessible to the largest number of pastors. A majority of the sessions of the conventions have been planned for pastors only, thus creating an atmosphere in which it has been possible most intimately and frankly to discuss and face the pastors' most serious and most important task—evangelism.

The responses on the part of pastors to an invitation to a re-study of the minister's real mission and message has been most gratifying and is radiant with a great hope. Without for one moment detracting from the high calling of the vocational evangelist, nothing must be allowed to minimize the abiding fact that every pastor must be himself an evangelist—a soul winner. Inspirational fires in the shape of conventions and schools must be lighted all over the field until every pastor's heart is aflame. It will be both good investment, as well as good strategy, to make it



possible for the remotest man to share in such inspirational gatherings.

There is a decidedly growing favor toward the inter-pastoral method of evangelistic effort. They create values in comradeship and closer fellowship of the churches which are incalculable. In two of our states a tremendous impact has been made upon large areas, where a score of meetings have been held simultaneously; the pastor's evangelist being a neighbor pastor and every meeting daily reported through a central office to every other meeting.

Rev. Earl D. Sims, of Nebraska, reports a year full of activity and encouragement; meetings held in 58 places; 401 sermons preached; 366 additions to the churches, almost 200 by confession of faith; 5 new churches organized; 10 churches, long closed, reopened; money raised for all purposes, \$9,217.10.

Rev. B. H. Ward, of Idaho, had in one meeting 46 professed conversions; 30 were baptized and 6 received by letter. At another meeting 35 conversions; 25 candidates for baptism; 12 others received.

Evangelist Rev. F. M. Steadman reports for Colorado, Montana and Wyoming: 14 meetings conducted; 430 sermons preached; 202 publicly confessed Christ; 200 added to the churches, one-half on confession. A number of significant conversions; weak churches revived and strengthened; burdensome debts paid.

Evangelist Frank Church of Illinois, began work Dec. 1, 1916. At Brimfield church and school and women's society were reorganized; more than 25 professed conversions; many reawakened. At Berwyn, a conservative church in a Chicago suburb, more than 50 young people took a stand for Christ; promise of 25 or more for baptism. At Wentworth Avenue, Chicago, over 100 professed conversion.

#### Indian Converts

Rev. F. L. King, Watonga, Oklahoma, reports a meeting of remarkable interest and power at the Concho School. Thirty-five scholars confessed Christ and were baptized Oct. 23d. Superintendent Scott and Mrs. Dias, principal, together with Brethren Hicks and Davis, assisted in the special services. Fifty pupils expressed a desire to become Christians.

## FIELD NOTES

Labor Evangelist Schultz reports: 30 important towns, labor camps and large cities visited; sermons preached, 435; evangelistic conferences, 3; shop meetings conducted, 100; beside street meetings and services for children. Over 500 have confessed Christ and a great number consecrated their lives to more active Christian service. Many working people once bitter toward the church have been won over to a friendly attitude.

Evangelist Rev. M. M. Bledsoe, of Arizona, says the work in his field is full of encouragement. During four months he held meetings with 6 churches; preached 129 sermons; conducted about 100 prayer meetings or after meetings; traveled 2,986 miles, and received in contributions, \$457.78. Many new members have been added to the churches assisted and permanent uplift given.

The greatest single achievement in Oregon was the successful completion of the McMinnville College endowment, toward which Oregon Baptists made a record for generous giving. Alongside this great campaign are two other specially noteworthy facts; namely, the record of 1,112 baptisms and a cash balance of \$1,369, close seconds to the record of last year, representing the highest mark of baptisms and cash balance in the history of the convention.

General Missionary T. F. McCourtney of Phoenix, Arizona, says our rural work ought to have two or three new men for another year. Many rich valleys where the people are poor are being settled and now is the time to lay Christian foundation. We have taken care of more outstations than usual, but the many new and promising communities in both valleys and mining sections are calling loudly for new workers and for even greater efforts on the part of those of us who are on the field.

Our district mission work has taken on new life with the use of cars. We now have three men using cars and caring for large sections, and we will have four district missionaries with cars next year, as one man owns his own. It has been possible to have these cars because of liberal help from the Home Mission Society.

We now have four pastors in the state using cars.

The private secretary of President Carranza of Mexico is counted among the converts in the great revival in Mexico City conducted by Rev. A. B. DeRoos, our Baptist evangelist.

In Mexico two new out-stations have been opened during the year: a Chinese mission in the Mexico City, and another in Tampico. At the latter place Pastor Policarpo Barro has had the joy of seeing a number of the Chinese young men accept Christ. Eleven of them were baptized on one Sunday. The Chinese colony in Mexico is estimated at upwards of 10,000.

At Santa Ana, Salvador, the church building is inadequate to hold the people who gather for worship; every Sunday not a few are obliged to stand on the outside of the building, unable to find room within. In like manner one half the Bible School is obliged to meet in classes outside.

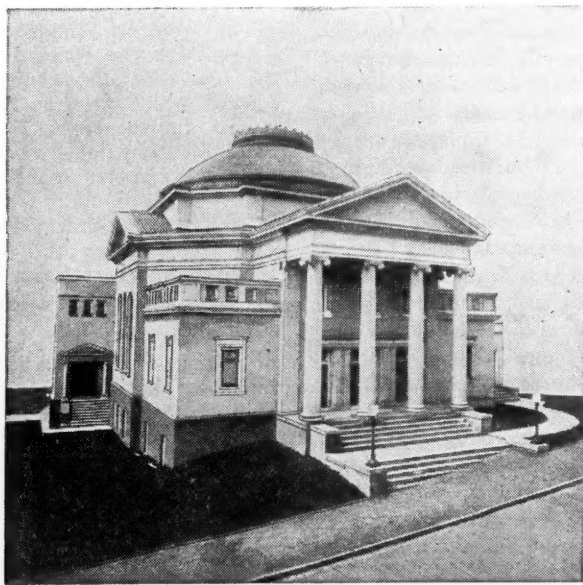
In Nicaragua, our newest Latin-American mission field, we have one church and four outstations. Two of these will undoubtedly soon be organized as churches.

#### Look Around You

The highway and hedge for you to work upon may be the street back of your house; it may be some city mission of which you know; it may be the foreigners who bring fruit to your door and do your laundry work; it may be the brakeman you see on the car or the newsboy who stands on the street corner. Every one has many opportunities for the outreaching of his Christianity.

\* \* \*

"Sometimes," writes Miss Olive Warren of Gary, Indiana, "it seems that some hearts are like the sand dunes that surround us, barren and utterly devoid of useful vegetation. But others are beginning to blossom as roses and are like the beautiful spots one finds among the dunes."



The Pennsylvania State Convention was held at Altoona, and it was with pride the delegates saw the new model edifice of the First Baptist Church, Rev. Clayton Grinnell pastor. We give the picture above. All appointments are perfect, auditorium and Sunday school rooms can be thrown into one, kindergarten and lecture rooms are in the basement. Churches looking for plans might well visit Altoona. The Convention was finely representative, by the way.



## CHAPEL CAR AND COLPORTER



### Preaching a Saloon-Keeper Out of Business

Recounting the incidents of his fourteen years as colporter in southern West Virginia, Rev. A. B. Withers, now Sunday School and Young People's Director in the same state, tells of a meeting at a little mining town in Fayette County:

The men came out to the little schoolhouse, but interest was slow and none were ready to take a stand. Miss Robinson had been placed on the field to do mission work. Going up the river to a little mining town called Alaska for a service with the children, the missionary remarked, pointing to a building standing alone, "Across the river there is what is called the Blue Goose Saloon. There have been two or three murders there in recent months." That night I preached on the awful effect of sin in the individual life, the community and the nation. While I was preaching a large, rough-looking man came in, and finding no seat near the door he walked down front and took a vacant chair near me. As I dwelt on the consequences of sin, I was led to refer to the Blue Goose Saloon and the crimes committed there. The newcomer seemed so agitated that he attracted my attention, but I had no idea who he was. Great drops of perspiration stood out on his forehead as he listened to God's message. When the sermon closed and I asked all who wished prayers to come forward, he was the first to respond. The effect was electrical. Men all over the room crowded forward to ask an interest in prayers. The longed-for revival had suddenly come.

After the dismissal, the agitated stranger insisted on my going home with him for the night. I promised, though I did not know who he was. When we were in his home he confessed that he was the owner of the Blue Goose Saloon. Then I knew the arrow had gone home. He told me the story of his life; how his parents lived in Kentucky and were Baptists, but he went astray, gave himself to drink, and

finally to selling the stuff that poisoned men and made murderers of them. He was deeply concerned for his salvation. Neither of us slept that night. Next evening he was out again, accompanied by his wife, and both came forward for prayer. I urged him to give up his business. He wept like a child, but it seemed too much for him. He did not make the surrender, but his conviction made a deep impression on the community. The next day he moved out of town and came no more. The meeting went on and there were 19 professions and some restorations, and on the following Sunday nine were baptized in the cold waters of the New River, near the schoolhouse. The paymaster of the coal company, when he came at the end of the week to pay off the miners, said, "I wish you could hold a meeting here every month. I've never known the people so quiet and orderly."

But what about the saloon-keeper? Later, I saw him and begged him to give his heart to Christ. He wept again and said he was going to give up his saloon. A year or so later we met on a train. He had given up his bad business, he told me, but could not seem to get further. Still later he sent his love to the man who had told him of his sin, but I do not know whether he ever gave his heart to the Lord. I do know that a saloon-keeper has a soul that is precious in God's sight, and that at least I preached him out of that terrible business.

\* \*

Do not be worried by any scare rumors about shortage of one thing after another. Unscrupulous persons are trying to produce runs on the retail stores by starting some unfounded report. One day it will be matches, another baking powder, another salt, and so on. Set all these down as either malicious or designing. Live and buy and do as usual. When a real shortage in any staple article is likely to occur, the Food Administration will give ample warning.

## A Page of Interest to You

### Executive Committee Meeting of the Northern Baptist Convention

The Executive Committee of the Northern Baptist Convention held a meeting in Chicago, November 20th and 21st, 1917. The appointment of the War Commission by President Coleman was approved, as was also the Budget of this Commission for \$150,000. The daily papers reported that this fund is to be used for the care of the families of Baptist soldiers. Such a thought has not been in the mind of any one connected with the Convention, so far as is known. The fund is chiefly used to support work for soldiers outside the camps. The Baptist ministers who are helping Baptist churches in the vicinity of the camps are working with ministers of other denominations in caring for the soldiers during their leisure hours when they are on leave of absence.

Rev. Charles W. Gilkey, pastor of the Hyde Park Baptist Church of Chicago, was selected as the Convention preacher.

The Executive Committee held conferences with the War Commission of the Convention and also with the Convention Apportionment Committee. Mainly because of war conditions the needs of the cooperating organizations cannot be met by the amount of the Budget adopted by the Convention last May. The Executive Committee therefore requested the Finance Committee to hold a meeting immediately and issue a supplemental Budget to protect the work of our cooperating organizations, with explanations as to why this additional Budget is necessary.

A Committee of Arrangements for the next Convention was appointed, also a committee on Program.

Much detail work was done. The sessions lasted a day and a half, and were characterized by deep seriousness, earnest devotion to Convention interests, and enthusiasm for the Kingdom of God.

### For Nation Read Denomination

Judaism failed nationally because it failed universally. Any nation will fail sooner or later unless it fulfils its mission to mankind. — *J. Campbell White.*

### Carey and Serampore

#### AN URGENT LITERARY APPEAL

SIR, — In July of next year, both in India and Great Britain, we shall be keeping the centenary of Serampore College. In view of that event the Serampore staff, together with my brother, the Rev. William Carey, of Barisal, East Bengal are preparing for publication what they hope to make the authoritative, classic, and worthily illustrated record both of Serampore and of the college. They are particularly in need and quest of — (1) Maps or sketches of the town prior to 1823, and again as made over to the British in 1845. (2) Portraits of three governors who were friendly to the mission — viz., Colonels Ole Biez, Jacob Krefling, and J. S. Hohlenberg, Esq. (3) Portraits of Mrs. Marshman, J. C. Marshman, John Mack, Lady Havelock, Felix Carey, Geo Udny, W. H. Denham, J. Trafford, Lady Rumohr, Christopher Anderson, Meredith Townsend, etc., also of Ziegenbalg and Schwartz. (4) Two MS. bazaar books of the Mission family from 1799–1803; letter book for 1825; college correspondence, 1830–1835, 1845–1853 (left by Dr. Trafford). (5) Three volumes of autograph memoranda by Mrs. Marshman (left to her children; very important). (6) Ward's farewell letters. (7) Serampore College reports, 1818–1827, 1834–1838. (8) Shadow or other portraits, or other drawings of Krishna Pal, and other early converts of the Mission. (9) Picture of Martyn's pagoda as near as possible to Martyn's time — older than in Smith's "Carey." If any of these are sent to the Sec'y of the Baptist Missionary Society, or to me, I will gladly make copies or notes from them for my brother. In the former case, I should esteem the favor of a post card. It is of the utmost urgency that such help should reach him soon.

I, too, am engaged on a new "Life of Carey," which will be more the study of his soul's development than any other "life" of him yet published. Next April I surrender my busy and happy Portsmouth pastorate to withdraw to Niton in the Isle of Wight, in which Patmos I expect to put the leisure of several years into this great filial love-task.

If any can put me on the track of original letters or other documents of Carey association, either loaning me the same or sending me copies thereof, I shall indeed be grateful. There must be descendants and relatives of the first founders of the Mission and of all the first Indian missionaries, or of their British and American correspondents, who have letters and records (either printed or in MS.) which would be invaluable for my purpose. The B.M.S. Mission House is giving me the freest access to all its own priceless documents. But there must be many extant beyond these. — Yours very sincerely,

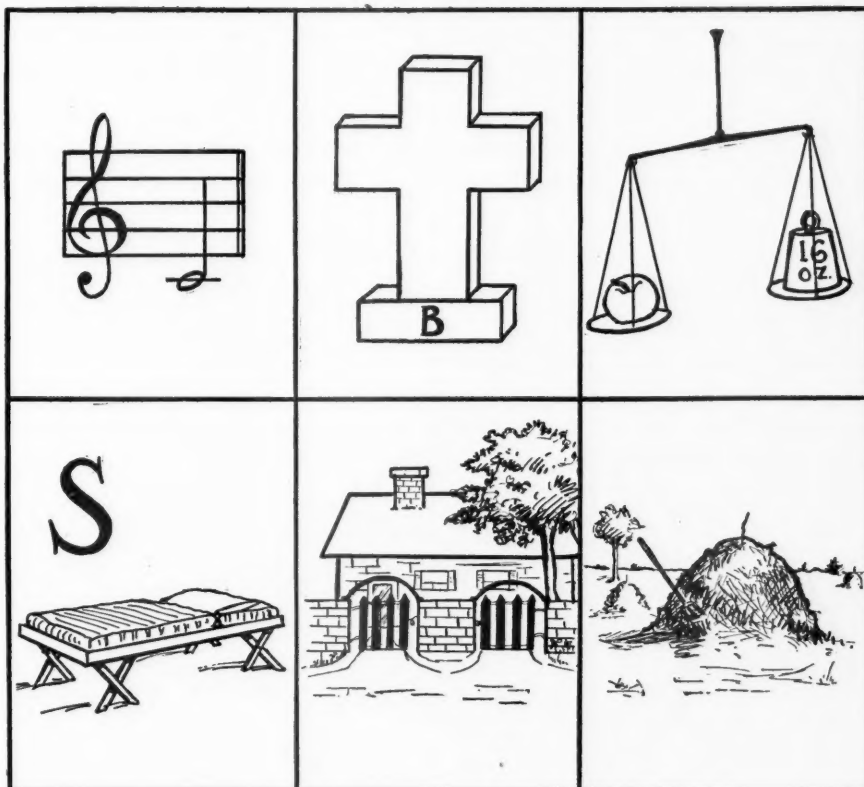
S. PEARCE CAREY.

24 Stubbington-avenue,  
Portsmouth, Oct. 1, 1917.



# MISSIONS' PUZZLE PAGE

By William B. Lippard



## 11. A MISSIONARY OF THE W.A.B.F.M.S.

Each of the above pictures represents a Missionary of the Woman's American Baptist Foreign Mission Society. Can you guess who they are? A complete list is published in the Guide Book of the American Baptist Foreign Mission Society and in "Our Work in the Orient," published by the Woman's Society.

### WHAT WE OFFER

For a correct set of answers and the best article not exceeding 150 words in length on the subject, "Work for Women in Heathen Lands," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of answers, Missions will give a well-known missionary book. For the third and fourth best articles with a correct set of answers, Missions will give a

year's subscription to the magazine. All letters and articles must be mailed not later than January 26 to be eligible. Address Missions Puzzle Page, 700 Ford Building, Boston, Mass.

### ANSWERS TO PUZZLES IN DECEMBER NUMBER

- 1 — Rochester
- 2 — Sioux Falls
- 3 — Colgate
- 4 — Hillsdale
- 5 — Colby
- 6 — Kansas City

### NOVEMBER PRIZE WINNER

- 1 — Harriet Bingaman, West Chester, Pa.

No other prizes are awarded in the November Contest because all other contestants failed to guess correctly the second picture.

## Financial Statement of the Societies for the Eight Months Ended November 30, 1917

Source of Income		Budget for 1917-1918	Receipts for 8 Months	Balance Required by March 31, 1918	Comparison of Receipts with Those of Last Year	
					1916-17	1917-18
					Increase	Decrease
<b>FOREIGN MISSION SOCIETY</b>	Churches, Young People's So- cieties and Sunday Schools...	\$487,844.00	\$160,595.07	\$327,248.93	\$151,827.49	\$160,595.07
	Individuals.....	260,901.00	15,672.04	245,228.96	20,464.19	15,672.04
	Annuity Account.....	20,000.00	21,452.79	(Excess 1,452.79)	10,283.00	21,452.79
	Legacies.....	100,000.00	21,638.86	78,361.14	119,890.70	21,638.86
	Income from Investment of Funds.....	90,000.00	71,776.40	18,223.60	35,782.57	71,776.40
	Miscellaneous.....	2,000.00	49.50	1,950.50	404.14	49.50
	Totals.....	\$960,745.00	\$291,184.66	\$669,560.34	\$338,652.09	\$291,184.66
<b>HOME MISSION SOCIETY</b>	Churches, Young People's So- cieties and Sunday Schools...	\$319,700.00	\$104,494.39	\$215,205.61	\$87,517.21	\$104,494.39
	Individuals.....	141,205.90	6,783.38	134,422.52	6,178.65	6,783.38
	Legacies and Matured Annuities	146,000.00	7,663.61	60,736.39	83,689.93	79,763.61
	Income from Investments.....	114,600.00	69,861.77	44,738.23	61,489.23	69,861.77
	Miscellaneous.....	8,000.00	7,263.29	736.71	5,086.32	7,263.29
	Totals.....	\$729,505.90	\$267,666.44	\$461,839.46	\$243,924.46	\$267,666.44
<b>PUBLICA- TION SOCIETY</b>	Churches, Young People's So- cieties and Sunday Schools...	\$118,752.00	\$55,080.84	\$63,671.16	\$52,102.30	\$55,080.84
	Individuals.....	28,709.00	11,678.99	17,030.01	12,850.89	11,678.99
	Legacies.....	7,500.00	6,360.84	1,139.16	.....	6,360.84
	Income from Investments, Spe- cific Gifts, etc.....	92,739.00	70,978.07	21,760.93	51,730.27	70,978.07
	Totals.....	\$247,700.00	\$144,098.74	\$103,601.26	\$116,683.46	\$144,098.74
	Churches, Young People's So- cieties and Sunday Schools...	\$208,000.00	\$66,607.41*	\$141,392.59	\$71,717.27	\$66,607.41
	Individuals.....	35,000.00	3,087.65	31,912.35	3,572.73	3,087.65
<b>WOMAN'S HOME MISSION SOCIETY</b>	Legacies and Matured Annuities	30,000.00	16,192.87	13,807.13	16,527.07	16,192.87
	Income from Investments, Spe- cific Gifts, etc.....	30,662.00	12,288.23	18,373.77	14,415.20	12,288.23
	Totals.....	\$303,662.00	\$98,176.16	\$205,485.84	\$106,232.27	\$98,176.16
	*Actual receipts.....				\$65,317.13	\$65,317.13
	To adjustment with A. B. H. M. S. per United Apportionment plan				1,290.28	1,290.28
	Net receipts.....				\$66,607.41	\$66,607.41
	Churches, Young People's So- cieties and Sunday Schools...	\$314,854.00	\$94,890.35	\$219,963.65	\$82,760.89	\$94,890.35
<b>WOMAN'S FOREIGN MISSION SOCIETY</b>	Individuals.....	62,000.00	13,009.95	48,990.05	9,298.89	13,009.95
	Legacies.....	12,000.00	9,290.12	2,709.88	11,181.11	9,290.12
	Annuity Account.....	5,000.00	.....	5,000.00	.....	.....
	Income from Investments, Spe- cific Gifts, etc.....	16,500.00	8,377.31	8,122.69	11,455.81	8,377.31
	Totals.....	\$410,354.00	\$125,567.73	\$284,786.27	\$114,696.70	\$125,567.73
	Churches, Young People's So- cieties and Sunday Schools...				\$12,129.46	
	Individuals.....				3,711.06	
	Legacies.....				.....	1,890.99
	Annuity Account.....				.....	.....
	Income from Investments, Spe- cific Gifts, etc.....				.....	3,078.50
	Totals.....				\$15,840.52	\$4,969.49